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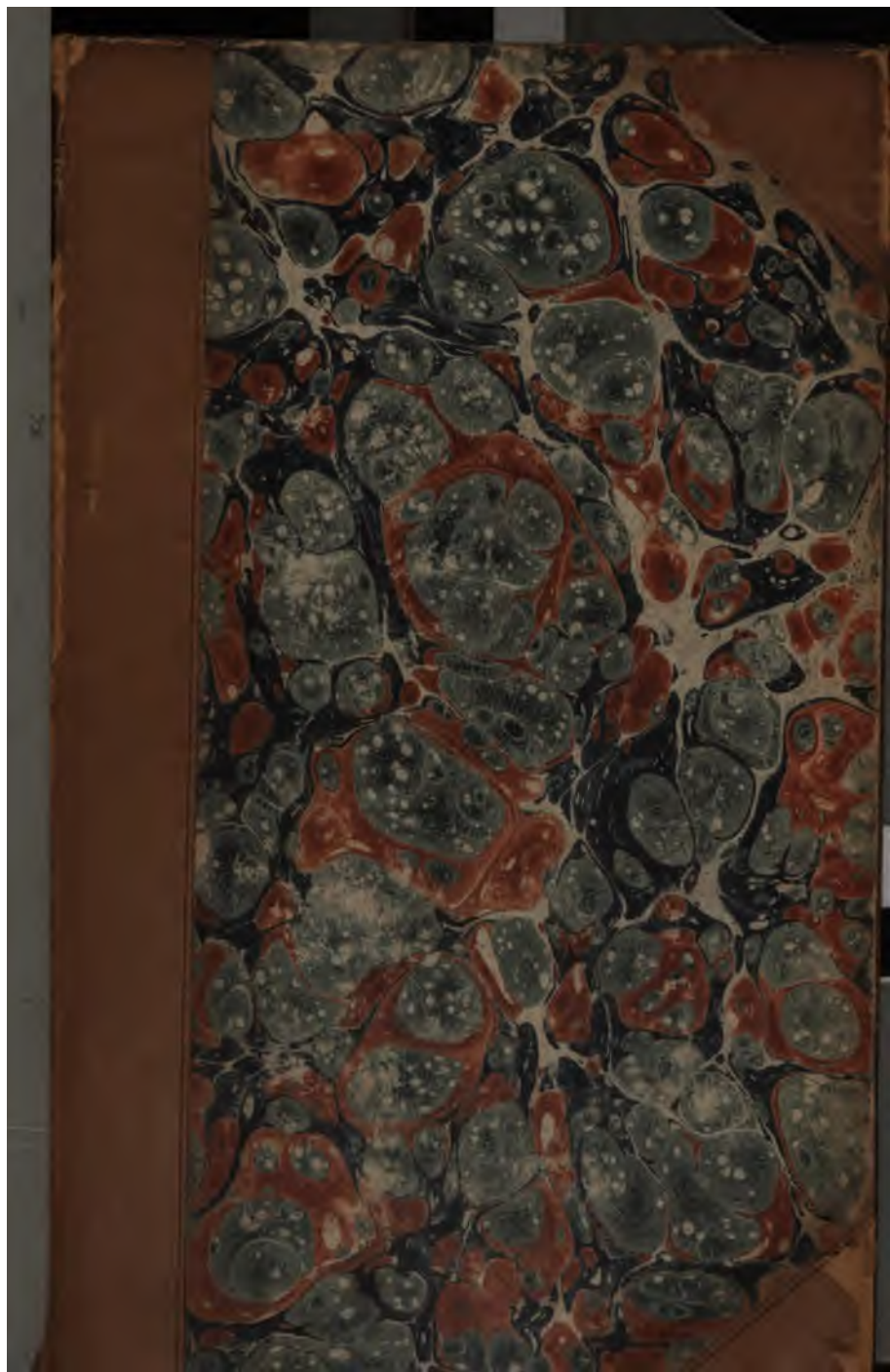
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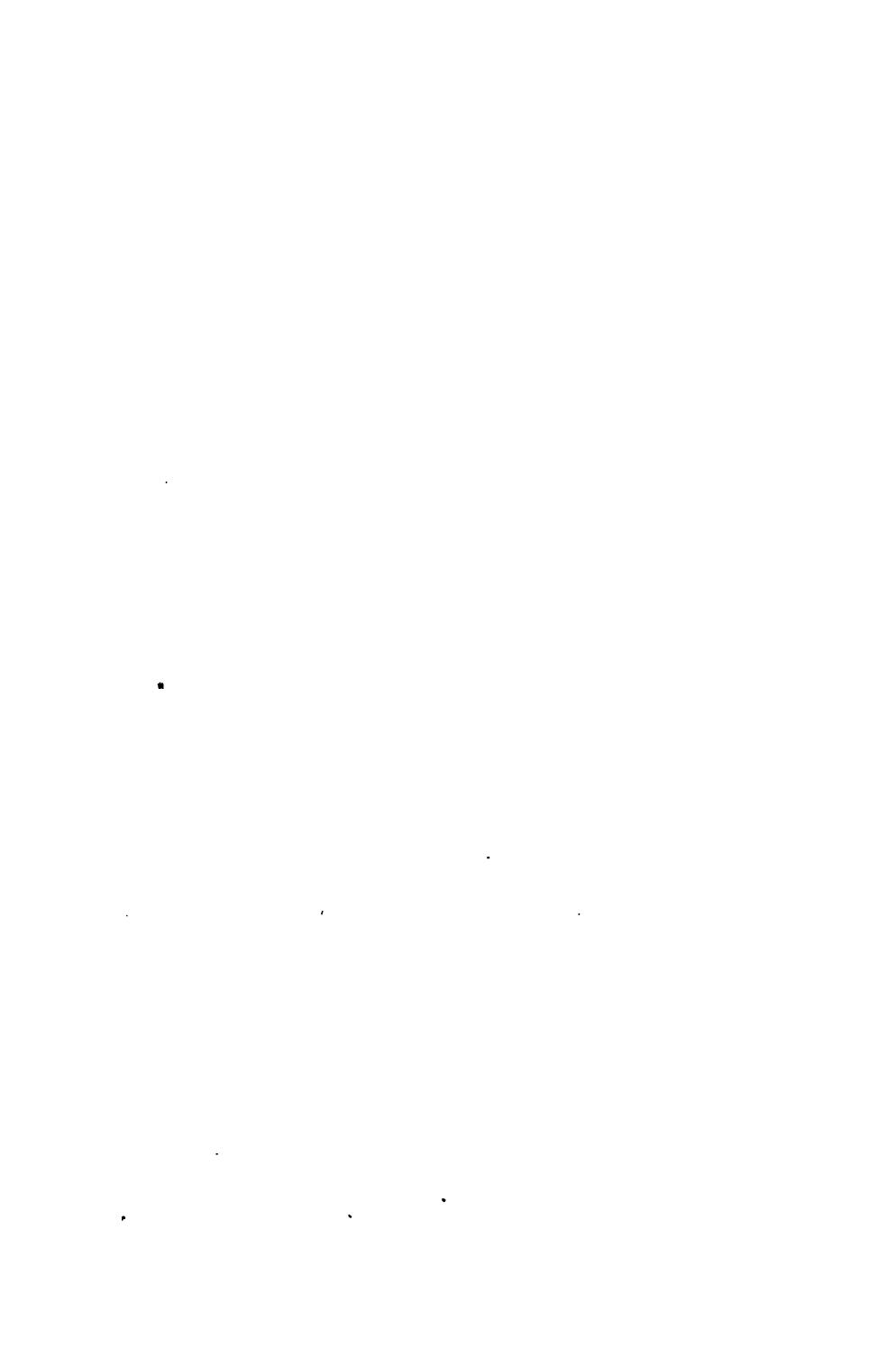
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742.









✓ 7. 1828.  
SELECT PORTIONS

OF 2

**SACRED HISTORY,**

CONVEYED

IN SENSE FOR LATIN VERSES;

INTENDED, CHIEFLY,

FOR THE USE OF SCHOOLS.

---

BY THE REV. FRANCIS HODGSON, M. A.,  
VICAR OF BAKEWELL, DERBYSHIRE; AUTHOR OF A TRANSLATION  
OF JUVENAL, &c. &c. &c.

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742.





**LONDON:**

**PRINTED BY THOMAS DAVISON, WHITEFRIARS.**

TO

THE REV. HENRY DRURY, M.A.

THIS LITTLE BOOK IS DEDICATED,

AS

A TESTIMONY OF EARLY AND CONTINUED FRIENDSHIP;

AND

AS AN ENDEAVOUR TO ASSIST IN THAT WORK

OF EDUCATION WHICH HE HAS SO LONG

AND SO HONOURABLY PURSUED.



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mythology, and other comparatively unprofitable studies necessary for the young Latin versifier. The author, therefore, in the prosecution of his purpose, has attempted to combine with fresh facilities in the technical part of the exercise an introduction to the knowledge of sacred history.—The Bible, confessedly, abounds in subjects well adapted to poetry; and, perhaps, affords examples of such phraseology as may sometimes less unsuitably be imitated in Latin than in English versification\*.

structor of youth, that in no way but this can the peculiarities and elegances of poetical diction be thoroughly appreciated and attained.—And if it is too much to expect all these advantages frequently to result from the practice of Latin composition in verse, still if many of them may often reasonably be expected, it would be little consistent with experience to desist from so strongly recommended a mode of instruction.—At all events, the objection, that it is a waste of time to attempt to make those poets who are not so by nature, is an idle generality, inapplicable to this subject.

\* It is meant that the extreme simplicity of some phrases in the Scriptures, when literally introduced into English verse, may, in particular instances, have a homeliness and familiarity about them, not according with the context of the passage in which they are made to stand;—but that the comparative elevation of the Latin may take off from this effect. It is obvious, however, that this depends on the execution in each example; and the author is only endeavouring to explain the principle.

If the present attempt should be deemed successful, it is intended to be followed by "Sacred Lyrics;" or subjects from the Bible, prepared for Latin versification, in several of the principal metres of Horace. Some few additional exercises in heroic verse may be prefixed to the lyric portion, to bring the work to "The Prophets," from whose writings the principal materials for that portion will be taken; with selections also from the Psalms, and from the book of Job.

Each copy of verses in the present volume, although distinct enough for a separate exercise, may be considered, and used by older proficientes as a part of a longer whole. This plan was adopted as better calculated to help the memory in an historical series, and as more likely to fix the attention than detached pieces.

The selections commence with Genesis, and end with the first chapter of the 2d book of Samuel.

The rules of prosody, abridged and slightly altered from the Eton grammar, have been prefixed to the exercises, as a convenient manual for the young

student. For further instructions on this head (that is, for an initiation into the nicer peculiarities and elegances of Latin, ~~verse~~), he is referred to the summary of rules contained in the preface to the "Elements of Latin Hexameters and Pentameters," in the last edition of that classical book\*.

\* The author's wish is that his work should be considered as a companion to that of his esteemed and regretted friend, the late Rev. Robert Bland.

## RULES OF PROSODY\*.

A **FOOT** consists of a certain number of syllables.

The common feet are dactyls and spondees.

A dactyl is one long, and two short syllables, as flūmīnā.

A spondee is two long syllables, as mōntēs.

An Hexameter Verse consists of six feet.

The first four feet may be dactyls or spondees. The fifth must be a dactyl, the sixth a spondee.

The feet must *not* stand by themselves; like the following,

Piēris | hōrrēt | libērā | tālēs | cōndērē | vērsūs,

which are six feet, but *not* a verse.

A verse must have a certain rhythm, or musical cadence; and this is produced by making the syllables of some of the feet belong to different words; as

\* As has just been intimated, the more general rules only are here inserted; and it is recommended that they should be got by heart and repeated, till they are perfectly fixed in the memory. They are the multiplication and pence-tables of Latin verse.







is final is long in datives and ablatives plural, as *mūsīs*, *dōmīnīs*, &c. ; in the monosyllables *vīs*, *līs*, and *sīs* from *sim* ; also in the compound *possīs* ; and in the 2d person of the 4th conjugation, as *audīs* : but it is short in nominatives singular, as *lapīs*, *civīs*, &c. ; in genitives singular, whether increasing or not ; in *sītīs*, *possītīs*, and similar words ; and in the 2d person of the 3rd conjugation, as *rēgīs*, &c.

ōs final is long, excepting some words from the Greek and a few others.

ūs final is short, excepting some words from the Greek ; monosyllables in *ūs* ; genitives singular, nominatives, accusatives, and vocatives plural of the 4th declension, and nominatives in *ūs*, increasing long in the genitive, as *salūs*, *tellūs*, *virtūs*.

t final is short.

x final is long.

#### 2dly. *By Position.*

A vowel before another in the same word is short, as *Dēūs*, *mēūs*, *tūūs*, *āltērīūs* ; excepting, *ūnīūs*, *īllīūs*, *ūtrīūs*, *nēutrīūs*, where the *i* is common ; and *āliūs*, where it is always long.

Vowels are long before two consonants, when both are in the same word, as *īngēns* ; or when they are at the end of one word and the beginning of another, as *sēd māhī* ; or both at the beginning of a second word, as

occūl|tā \* spōlī|ā et plū|rēs dē | pācē trī|ūmphōs.

\* The Latin versifier is not to imitate this usage of making a vowel

The only exception to this rule is in the case of a mute and a liquid; in which case (as is instanced above in *pācē triūmphōs*) the quantity of the preceding vowel remains uninfluenced. So also in *pātrīs, vōlūcris*, the vowels *a* and *u* are common; the vowel *i* in *vītētīs*; and the second *o* in *oppōbrīum*.

### 3rdly. *By Authority.*

The quantities of syllables, as they are fixed by the authority of the poets, can only be attained with accuracy by reading, repetition, and constant exercise in the composition of Latin verse.

at the end of a word long, because two consonants follow it in the next word; but still less is he to use a final vowel short before words beginning with *sc*, *sp*, or *st*. There are indeed instances (as

*Fōntēs quē fluvīosquē vō(cō)*

of a final vowel lengthened before even a mute and a liquid at the beginning of the next word; and the possibility of such a change sufficiently proves that a vowel cannot remain short before more stubborn consonants. Almost all the examples of this harsh usage which lax imitators of the classics have formerly produced from them (and they are few, after all) have been removed by better MSS., or are to be traced to corrupt readings.

## EXPLANATION OF MARKS AND SIGNS.

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All words in a parenthesis are omitted in the Latin.—  
*Substant.* stands for *substantive*; *adject.* for *adjective*. *Gen.*  
stands for *genitive*; *dat.* for *dative*, &c. *Plur.* stands for  
*plural*; *sing.* for *singular*. *Part.* stands for *participle*;  
*præs.* for *present*; *præt.* for *præterperfect*; *subjunct.* for *sub-*  
*jective*; *compar.* for *comparative*, &c. 2d *verse* means,  
that the words which are placed in the English, for the  
sake of clearness, in the 1st *verse*, are to be placed in the  
2d *verse* in the Latin; and 1st *verse* the contrary. - Words  
so joined are to be expressed in the Latin by one compound  
word; the preposition in Latin forming a part of the  
verb, in English being disjoined from it; as, "shut-out,"  
"look-back," *excludo, respicio, &c.*

NOTE.

From the beginning to the book of Judges, the English sense is entire; that is, the words are sufficient to make the Latin verses, when properly rendered. In this first portion of the selections, the only increase of difficulty is caused by gradually withdrawing that assistance of Latin words, &c. which seemed necessary in the earlier exercises. A change takes place at the book of Judges: see the note at that division of the work. Some may be of opinion that a still further change would be desirable before the conclusion of the elegiac exercises; but it seemed probable that those pupils who had gone through the previous portion would be able to compose for themselves, in the more favourable instances of diligence and ability; and that others would find the degree of difficulty in the second portion sufficient for all their exertions. Besides, there was a strong objection to the expression of passages from the Bible in such very mutilated sense as mere hints or notes for verses would have required. These are therefore left to be supplied, where necessary, by the tutor; modified, as they may be, to obviate this objection, by verbal explanation.

Some remarks will be found on the different character of the elegiac and the heroic verse at the commencement of the hexameters. In these exercises, which begin at the story of David, it has not been thought necessary to adopt the same precise distinction of complete and incomplete assistance. The practice which the pupil would already have attained when he began to compose in hexameters alone, rendered the help of Latin words unnecessary, except in particular instances, and where it was desirable to guard against his misleading himself by wrong phrases. Many other helps have also been withdrawn;—but still it appeared expedient to give fuller directions at first, and to remove them gradually; not being sparing in aid throughout, where unformed taste demanded most guidance; and where the sacred nature of the subject made every important mistake an evil carefully to be obviated.

## OMISSIONS

*To be supplied in "Rules of Prosody."*

As some deviations from the Eton Grammar occur in this professedly brief and elementary manual, the author thinks it necessary to suggest that the instances are those in which the number of the exceptions seemed to justify their "changing sides with the rule." He has to regret the unintentional omission of the following rules taken from that Grammar.

Among the exceptions to "the final *i* is long," include *nīsi*. (As to *quāsi*, although authority is found for it, it is one of those words better avoided in verse).

Among the exceptions to "*r* final is short," include *fār*. (The single proper name *Nār*, and the nominative *lār*, if it should be so marked, resting on a line variously read in *Ovid*, may be added).

## ERRATA.

- Page 25, for *Aāron*, as a trisyllable, read it as a spondee.  
 26, line 13, for *Amrāmides*, read *Amrāmides*.  
 43, line 5, for *Bārācus*, read *Bārācus*.  
 47, line 12, for *Abimēlechus*, read *Ahimēlēchus*.  
 99, line 10, for *Jessēides*, read *Jessēides*, and observe, that all diphthongs are long in Latin, unless a vowel follows them.  
 130, for *Keila*, read *Keila*.





SELECT PORTIONS  
OF  
SACRED HISTORY, &c.

---

*The Creation of the World. B. C. 4004.*

(IN) the beginning <sup>*Dominus*</sup> God created the <sup>*plur.*</sup> heaven and the <sup>*plur.*</sup> earth;

The matter and the form (were) <sup>*sing.*</sup> made (by) one hand.

The agitating Spirit <sup>*superincūbo*</sup> broods-over the unmoved waters.

“ Let there <sup>*fo*</sup> be light !” it <sup>*præt.*</sup> was said—All things were <sup>*gen.*</sup> light.

---

*The Origin of Man.*

Then also, <sup>*part.*</sup> after the sun, moon, and stars were created,

And other great things through the world, <sup>*præt.*</sup> man was born.

The merciful Deity forms him in <sup>*pröprius*</sup> his own image,

And suffers (him) to enjoy a more splendid nature.

*The Formation of Woman.*

*Nēve* (*plur.*) *irrepo*  
 And lest a wearisomeness of solitary life should creep-upon  
 man,

*careo*  
 And lest (he), wretched, should want an equal mind (and)  
 body ;

*consuesco*  
 Woman is given to him ; with whom he may grow accustomed

*Ist verse, accusat.*  
 Sweetly to unite (in) love, and holy faith.

*Paradise.*

*duo cultrix [ē] Edenus,*  
 Oh happy pair! the cultivator and cultivatress of Eden,

*præt. perago*  
 (Your) life is led before the eyes of God himself.

(Your) pleasure (is) to wander among ambrosial flowers,

(Pleasure) mixed (with) pious prayers, fit (for) pious  
 praises.

*The Fall.*

Run mournful tears! the image vanishes

Innocent and happy—The woman and the man fall—

They refuse to obey the simple words of the Lord,

*succumbo Sātānas.*  
 And they have bowed-under the dreadful yoke of Satan.

*They quit the Garden of Eden.*

And now together, (with) mournful step, through flowery

*rura*  
fields,

They *wander* into an unknown and *monster-bearing* earth;

Where savage animals now howl, more savage (than) they,

Where the mind itself is *astonished-at* its own *wickedness*.

*The Lamentation of Eve.*

O where now the flowers, and shades full of birds,

*adamatus*

O where now the *beloved* voice of approving God!

But I have injured you, *unhappy!* and sad, and an exile

You leave the Lord, (O) *Adam*, (by) my fault.

*The Sorrow of Mankind.*

*nosco dispendium, plur.*

We also have *felt* the *loss* of the innocent garden,

*Postera*

The following race of men, sunk (by) former evil;

*respicio*

*adject.*

We also, miserable; have *looked-back* (upon) the *angel's*  
sword,

*Excludo* [*e*] *Edenus*

*Shut-out*, sweet *Eden!* (from) your paths.

*The First Promise of a Redeemer.*

*compar.*  
 But *gentle* Mercy spares the great offence,  
 [ē] *Evā* *opto*  
 And *Eve*, the mother of the *wish'd-for* race, rejoices.  
*Unde* *sum*  
*From-whence* the Redeemer will *arise*; and, more powerful,  
 (with) a dreadful blow  
*contero* *plur.*  
 Will *crush* the infernal head under his *dominion*.

---

*Cain, the Fratricide.*

*primo-genitus*  
 Alas! (thy) *first-born* has brought forth grief for thee, Eve!  
 And he, who cultivates the earth, cultivates not his own  
*plur.*  
*heart.*  
 Envy, and glowing hatred, and the discord of brothers,  
 [ä] *Abēlus*  
 Arises, innocent *Abel!* to thy death.

---

*The different Sacrifices.*

*is altäre*  
 Whence (do) *those altars* smoke through the placid heaven?  
*Ibi*  
 There the slain victim shows ingenuous faith.  
*Unde iste* *casus*  
 Why are *those* herbs consecrated (with) *vain* rites?  
*fastosus*  
 There a mind, stained (with) *proud* guilt, lies hid.

*Arts and Luxury.*

Now various arts <sup>venio</sup> arose; painting, poetry,  
 And labour, and the <sup>opes</sup> resources of <sup>versicolor,</sup> many-coloured life:  
 Alas! Luxury <sup>ingredior</sup> comes-in together—and <sup>2d verse, fito</sup> towns\* abounded.  
 (With) <sup>1st verse</sup> vices, while the <sup>ara</sup> altar is <sup>unmindful</sup> of the Great  
 God.

*Enoch. Methuselah.*

Why should I mention <sup>[s]Enochus, indigena</sup> Enoch, *inhabitant* of Heaven, while  
 (he) lived?

Such was the <sup>dos</sup> reward of <sup>isauditus</sup> unexampled piety.  
 Why should I add thee, more <sup>longævus</sup> long-lived (than) all the long-  
 lived?

These gifts <sup>prat. pass.</sup> are given (by) favouring Heaven to men.

*Few Good Men.*

Yet virtue (was) rare; and <sup>qualis</sup> as, by night, into the shadows  
 Vel  
 Only one star sends-forth a tremulous beam;

\* The word *towns* must be rendered by *oppida*. *Urbes* (with a stop after it, and none at the end of the hexameter,) would be metrically objectionable. See an observation in the 7th edition of Bland's Elements, p. viii.

*compar.*

So, *obscure* amongst its thick enemies of vices,

*Eo*

*Advanced* the unextinguished honour of religion.

---

*The Deluge. B. C. 2348.*

At length the patience of Heaven *laid itself aside,*

And threatening anger prepares a deluge for the world.

A wonderful ark *delivers* the innocent Noah,

And one family *survives* whole nations.

---

*The Destruction of the Human Race.*

Alas! guilt howls-out (from) the rocks, guilt shudders in  
the caves,

When it beholds death approaching (from) the greedy  
*amnis*  
*torrent;*

Prayers were of no avail, nor the frightened voice of *the dying*\*,

Grace long despised ceases, and becomes indignation.

---

*The Dove dismissed from the Ark.*

*compar.*

*Safe*, meanwhile, Noah from his sacred seat

Looks-out (upon) the immense and *horribly-sounding*  
*lacus*  
*waters;*

\* *The dying.* The Latin word of four syllables by which this is expressed, is used, by a liberty that must not be imitated, at the end of a verse. There is no rule more necessary to be inculcated, than that licenses are not to be frequently used by beginners.

Until the wandering dove, dismissed from the open window,

Weary, returns home, finding no dry <sup>neut.</sup> (places).

And now, again going-out, (with) a bough of fruitful olive

<sup>cingo</sup>  
Adorned she returns, bringing peace and joy:

At length, having gone-out, she never returns; and the  
dried earth

Calls-forth the enclosed race, which the ark carried.

### Noah comes forth from the Ark.

Behold the father, (with) bended knees, raises his hands to

<sup>sidera</sup>  
Heaven,

And looks-up (with) joyful countenance (to) the sky;

Where the shining bow between the azure clouds

<sup>plur.</sup>  
Dissipates the *dominion* of the waters, and (their) heavy  
threats.

### The Rainbow.

(Thou) shinest, the fair benignant image of <sup>fautor</sup> favouring  
Heaven!

Whoever sees thee to be present (in) the obscure sky,  
Sees gentle pledges of future faith and peace,

Sees Hope in (it's) cradle, and joys sprung (from) fear.

\* The participle "*bringing*" at the end of the short verse is decidedly  
inelegant. The only palliation for it, if admissible, is pleaded in a sub-  
sequent note.



*Colonies led over the Earth.**Jehova*And thou, preserved progeny! repay to *Jehovah*What thou canst, and let vows flow (from thy) grateful  
bosom.*2d verse, inuado redivivus plur.*Then let the three leaders occupy the reviving earth (in)  
triple order,

And demand for themselves divided kingdoms.

*Shem, Ham, Japhet.**[i]äpētus**in**2d verse*Let *Japhet* first rule over Europe; and (to) *Lybia*, black*Hāmus*With neighbouring suns, let *Ham* go;*ovo, 2d verse*

Let the more learned East rejoice to obey the chosen

*2d verse**Shēmūs.*commands of *Shem*.\* *Prøgigno—fut. in rus Christus**Destined to bring forth the anointed (Saviour).**The Confusion of Tongues.*

Behold, where the lofty tower seeks the Chaldaean clouds,

*insilio*

Daring men have aimed-at Heaven itself.

*placitum est*

But it has seemed good to the Lord to infuse various tongues

*vagus in*(Into) the nations, and to scatter them wandering over the  
whole world.\* "Destined to bring forth." The future in *rus* often signifies destination, as well as determination.

*The Call of Abram, and the second Promise of the Redeemer. B. C. 1921.*

[4] *Abrāmus*

Now pious *Abram* is dismissed an exile from his country,

*madoo*

Where the fruitful earth\* is moistened (with) the double stream:

*fatalis plur.*

*superlat.*

And seeks the *destined seat*, where hereafter a very great

*2d verse*

*nation*

(He) shall be, and shall raise his (descendants) (with) much honour:

*felix*

Until the *auspicious offspring* arises, to whom, subject (as to) a king,

The redeemed earth shall shake-off the yoke of Satan.

---

*Abram and Lot.*

And now flocks increased to the *pater* patriarch, and to (his)

*natu minor, 2d verse*

*younger kinsman,*

*plur. facio, part.*

And *strife* arose (from) new treasures:

*part. in dus*

When the elder gave up the fields *to be possessed* by the

*positive*

*younger,*

\* Mesopotamia.



*The Wife of Lot.*

She also who, having been preserved, accompanies her husband <sup>part.</sup> as he goes,

Alas! impious, vain, looks-back (upon) the forbidden places:

A monument of ungrateful wickedness, she is affixed to that

*2d verse*  
*ground*

Which she yet loved, a salt column.

*The Faith of Abraham.*

How does <sup>pietas</sup> natural affection groan in the human heart of the father, <sup>nescius</sup>

Whilst the dear unconscious victim follows (his) steps, As he ascends the chosen mountain, where his innocent son

*caducus*

(A mournful trial of faith!) *about to fall*, is present!

He shines forth the faithful father of the faithful; nor

*2d verse*      *2d verse*  
*spare* (his) very son,

Nor (his) only (son), from love of God.

So also, (if) it shall be lawful to compare small things (with) great,

*unigeniti*

God himself sacrifices the *only-begotten* for us.

Not thus <sup>quanto</sup> but as the seat of Heaven (is) more exalted

*collatio*

(Than) the dusty contamination of our soil.

So (is) the love of the Lord greater, who by the death of a son  
*præterperf. lacero*  
 Did not suffer the human father to distress himself ;  
*præter. 2d verse præstituo, 2d verse 2d verse*  
 But himself was willing to furnish for the dreadful cross  
*1st verse 1st verse, funus*  
 The august, the unutterable death.

Isaac and Rebecca\*.

*nurus*

A wife is not well sought for from the neighbouring damsels,  
*snus [1] Isâicus*  
 Rebecca is a more worthy bride for her kinsman Isaac.  
 Between the Euphrates and the Tigris the kindred maiden,  
*fatalis*  
 Beautiful, modest, awaits (her) destined husband.  
 And now (she) comes, the faithful servant of (her) betrothed  
 accompanying (her)

\* It is obvious that many of the earlier subjects were as capable of dilatation, and of attempted poetical ornament, as the two foregoing, or as those that follow ;—and it would have been the endeavour of the author so to treat them, had he not wished to tax the exertions of the young versifier as lightly as possible at first ; and when some of the preliminary difficulties might be supposed to be surmounted, then to introduce him to longer efforts, and a fuller and freer mode of paraphrasing the sacred text. Upon comparison, however, of some of the exercises with their divine original, particularly in the higher and prophetic passages (such, for instance, as parts of the history of Hagar), it will be found, the author hopes, that he has adhered as closely as possible to the words of the Bible.

Whom she had acknowledged (as) a guide sent  
*cœlitus*  
 from Heaven;

*2d verse*  
 And (she) meets Isaac meditating in the evening fields,

And she bears the veil of a virgin (on) her face.

*2d verse*  
 He, happy, leads to (his) home, and maternal roofs, (his)  
 wife,

And offers pious vows to God, the author (of these bless-  
 ings);

*desiderium*  
 And lays aside (his) regret for the loss of his beloved mother,  
 As a softer love arises in his pure heart.

### *The Progeny of Isaac.*

Why does the elder of the youths change for a vile gift

*Proprius ætas*  
 His own right of birth? why does the younger prevail by  
 art?

All these (things) are hidden (in) the wonderful decrees of  
 the Lord;

*utor, particip.*  
 But thou, Rebecca! (didst) ill make use of such great

*plur. decet.*

*2d verse, [i] Iacobus*  
 Meanwhile the present grace of Heaven protects Jacob,

And (his) faith is known (by) the divine favour.

*ubi intento*  
 Thence, when brotherly hatred threatens destruction,

*Potis est praterperf.*

He is able to deliver himself (from) dreadful threats.

*Lābānus*

Thence, when he serves under the law of the faithless *Laban*,

*plur.*

He sees *fraud* converted to his own wishes.

*proles duodena, 2d verse*

Thence also twelve sons see him (their) chosen parent,

*totidem*

And the ample family nourishes as many tribes;

*Jūdāicus [i] Iesus*

From whose stem, belonging to Judah, Jesus shall arise,

*datus*

He, who was promised, again and again, (by) the voice of the Lord.

*Joseph and his Brethren.*

Why has the envious band of brothers surrounded this pit?

Why does that garment bear the stain of blood?

*in simulo. Jōsēphus*

(They) pretend (that) Joseph (is) slain, whom shamefully themselves

*Ægyptiūcus*

Have subjected (as) a slave to an *Ægyptian* yoke.

But all (things) profit (him) to whom the favour of the

*presto*

Lord is afforded,

*dāt.*

Banishment, a prison, becomes a new cause of good:

*visum, 2d verse*

He, the wonderful interpreter of dreams, is plumed,

*Phārus, 1st verse*

Girt (with) honour, at the side of the *Ægyptian King*.

And now cruel famine was oppressing, in the holy land,

*Israel-is nec*  
The holy house of Israel, not to be tolerated.

The brothers, sent (to) Egypt, have arrived; and (by) their

*2d verse*  
own brother,

Unknowing, (they) behold all (things) to be ruled.

He had filled many granaries (with) laid-up food,

*7er8*  
Which the friendly harvest of seven years yielded.

*septennis*  
And a seven-years' famine had succeeded, ineffectual (in it's)  
injuries,

Whilst provident plenty abides in (it's) Egyptian seat.

*Quin pietas*  
But there is a still greater abundance of affection in that  
mind,

Which, without (any) gall, forgives the wicked brethren;

Which divides affectionate embraces (among) so cruel a band,

And wishes the guilty to be forgetful of their crime\*.

-----  
*Moses discovered at the River.*

*spatiar ad*  
The royal virgin walked by the bank of the river,

\* The young student is advised to return to this subject again after he has gone through the whole of the exercises, and to endeavor to dilate on the scenes between Joseph and his brethren, for himself. The same recommendation may be applied to several other stories.

The prophecy of the dying Jacob is reserved for the second, or Lyrical Portion, of this work.



*compar. urgeo*  
Where the *gentle Nile rolls* (his) enclosed waters.

She is astonished, beholding a cradle in the middle of the  
*sing.*  
*rushes,*

Whence a boy, exposed to death, is taken.

This is he whom Egypt will hereafter feel (her) enemy,

This is he whom his own band of <sup>[i]Isidcide</sup> *Israelites* (will feel)  
(their) leader.

The Deity will think him worthy of his nearer <sup>os</sup> *presence*,

<sup>1st verse</sup>  
And will *grant* (him) to perform wonderful (things)  
(with) terrific hand.

---

*Aaron and the Mâgi.*

The princes assemble; and conspicuous in gold and purple

The king himself convokes the Egyptian Magi.

And now they prepare the accustomed wonders of the magic  
hand,

And the snake, made out of (their) wands, shines <sup>adject.</sup> *brightly*.

But the greater <sup>Amrämides</sup> *son of Amram* devours (them) <sup>neut.</sup> *all* (with) one  
rod,

And the profane band yields to the God of the Israelites.

*The Plagues of Egypt.*

The hardened mind of the tyrant rises (in) <sup>*furie*</sup> *rage*,  
 And he has driven his slaves to new tasks.

(His) <sup>*plur.*</sup> *heart*, touched (with) brief fear, trembles, <sup>*2d verse*</sup> *when he sees*  
 The angry arm of Jehovah <sup>*manus, 1st verse, infinitive*</sup> bearing (it's) arrows.

When the waters of Egypt are <sup>*Pharius cœlitus*</sup> *divinely* mixed with blood,  
 The bodies of cattle fall <sup>*foedus*</sup> *polluted*, (and) *polluted* (the  
 bodies) of men;

Unclean frogs <sup>*irrepto*</sup> *creep-into* the <sup>*pollutus*</sup> *corrupted* palaces,  
 And the harvest, buried in dreadful hail, <sup>*jaceo*</sup> *lies-low*.

Behold also, horrid darkness has <sup>*obduco*</sup> *obscured* the sun,  
 And hostile night has arisen (in) mid-day.

But a heaven <sup>*sing.*</sup> without *clouds*, but even a more tranquil sky,  
 Surrounds the houses of the Israelites (with) *lasting light*.

*The First-born slain.*

But not yet does the king repent of his frantic anger,  
 And (his) transient fears vanish after new losses.

When a direr vengeance seized-upon the profane race,  
 And the bodies of their *eldest* \* born lie dead.

\* The adjective *primus* to agree with the substantive *bodies*.

(In) every house of Egypt (their) best hope grows pale (in) death,

And the wretched land sounds (with) the lament of mothers.

But the doors of the Israelites, bedewed (with) sacred blood,

Restrained the <sup>plur.</sup> *scourge* of the divine hand.

Wondrous <sup>plur.</sup> *sign* of the Redeemer to-be-sacrificed! to <sup>2d verse</sup> whose blood

Shed for this (purpose) our salvation (is) due.

As the avenging angel passes-over <sup>hic pro</sup> them on-account-of the slaughtered lamb,

So may future punishment pass-over us (who are) guilty.

---

### *The Red Sea.*

*missum facio*

Now the tyrant himself *dismisses* those whom he detained,

And encourages (their) pious steps to depart faster.

The whole <sup>domus</sup> *race* of Israel is gone; and before (their) daily

<sup>2d verse</sup> *steps*

A cloud, wondrous pillar, advances;

And a wondrous fire is the guide of (their) nightly path;

Indications, not to be doubted, of God (their) author.

---

### *The Song of Moses.*

Shout! (the commanded crowd redoubles the shout),

*refero, prat. dat.*

“ Shout! the victory is gained (by our) avenging God.

"Look back, (ye) Israelites! exult (in) joyous triumph,

"The strength of the sea has drowned the horse, and horsemen together.

*opes Phäro-nis*  
"Who cast-down the power and arms of Pharaoh?"

*armipötens 1st verse*  
"The threatening and warlike hand of Jehovah cast (them) down.

"Who divided for us the vast seas?—

*1st verse*  
"The right-hand and the wondrous favour of Jehovah divided (them).

*par*  
"Who, (O) God, is like unto thee? the strength, and the defence of salvation

"Thou (art) to me—thou (wert) a song and an honour to my fathers.  
*proavi*

*2d verse*  
"How great is thy excellence (in) war! how great a tempest of fury

"Has crushed the power of the Egyptian enemy.  
*jacto*

"I will pursue" exclaimed the angry enemy, "I will pursue,"  
*profugus*

"And the flying race shall fall-together (by) my sword.

"But thou hast blown-upon (them with thy) winds, and drowned (they) fall,

"As a mass of lead falls in the resounding lake.

*eo adject*  
"We *past. in safety*, the waters being drawn-back on both sides,

- “ A liquid wall defended (our) path, here and there.  
*plur.*
- “ But the *deep sea* rolled-back, returns (with) dreadful noise,  
 “ And the host of Egypt perishes, buried-together.  
*[?] Idume*
- “ The warrior band of *Edom* shall hear, and tremble ;  
*cara*
- “ Dark *apprehension* shall oppress the dukes of Palestine ;  
*Möäbes* *trepidus*
- “ The nations of *Moab* shall turn pale, and in *alarm* shall  
 melt (away),  
 “ And the earth shall stand (still) laden (with) silent fear.
- “ While thy host shall pass-over into the promised fields,  
 “ And pitch (it's) consecrated camp (on) the chosen hill.
- “ Yes, He, Jehovah, shall forever be a king to us,  
 “ God shall for ever be a king in the whole world.
- “ The sea divided itself *in-the-midst* (for) the Israelites  
*medius*  
*participle*  
*as they went ;*
- “ (The sea) flowing-back, *drove itself upon* the path of the  
*adigo se*  
 Egyptian king.
- participle*  
 “ At the *breath of God*, the hollow deeps arose,  
*marmora*
- “ And the dry ground shone to the lowest *ocean* ;
- “ At the breath of God, the waves flying-back (with) mighty  
 impulse,  
 “ Leaped-upon the chariots of the astonished band.
- “ Shout!” (the commanded crowd redoubles the shout).

“ The strength of the sea has drowned the horse, and horsemen together.”

And the female hands have taken their *clarus tympanum* loud timbrels,

And the joyous damsels of the Israelites have sung together.

*Meirā refero plur. adversus*  
And *Miriam* has returned the song (with) answering song,

“ The strength of the sea has drowned the horse, and horsemen together.”

The translator is quite aware how entirely inadequate this attempt is. Besides the general difficulty of expressing the superior force, variety, and (in one word) inspiration of the sacred lyrical poetry, he has not in the present case followed the original in its regular or irregular order; and has therefore lost still more of its effect than might perhaps have been preserved. The flow of ideas, in their own author's course, as far as the different idioms of languages will permit, is essential to the fidelity of translation; and as this might seem to the inexperienced versifier a servile direction, the translator ventures to add, that the spirit as well as the sense of the poetry will thus be best maintained in the great majority of instances. The remark, which is generally applicable to all metrical versions, has of course a particular application to translations from the Bible.

### *The Israelites rebellious.*

And *they* (are) unmindful of the divine goodness! and to *them*

Every past good *profuso* falls from the mind!

*acies, 2d verse*                      *2d verse*  
And a host of crimes and immoderate wickedness

*1st verse*                      *1st verse*  
*Is able to invade a nation lately preserved.*

(They) despise so many repeated miracles of Moses (their)  
leader,

*colo*

And *wish-for* the banquets of Egypt, and cruel chains.

Yet for them descends from Heaven, (in) unbought feasts,

*manna*

*sing.*

The shower, and *manna* shines (in) constant *fragments*.

*divinitus*

Yet for them the waters (are) *divinely* struck-out (of) the  
rock,

Thirst (is) driven-away (by) a wondrous gift, hunger (is)  
driven-away.

And the brazen serpent, among the presages of Christ,

Is lifted-up, (as) the sole remedy (for) the evils

*anguigenus*

*arising from the serpent.*

*sing.*

*2d verse*

Impious *minds* of men! what lavish *gifts* of Heaven

*prat. infin., 1st verse, dat.*

Are able to *subdue* your hard bosoms?

*recens*

We too, the *later* multitude, forget the sacred altar,

*do*

Where we ought to *pay* (our) vows to the great God:

*2d verse*

*sing.*

We also *dishonour* (with) insane *murmurs* the divine right-  
hand,

And the undeserved resources of life.

---

### *The Punishment of the Wicked.*

*oberro*

Therefore the house of Israel *wanders-over* this desert.

And the land promised to the pious \* is denied to the guilty.

Therefore a vast gulf of the broken earth lay-open,

And the rebellious band is gone alive into darkness.

Turn pale, ye thankless! whom the Supreme anger has  
marked,

Turn pale, and leave the path of a guilty life.

What (is) the fruit of crimes? what victory is denied to faith?

Earth, confess the good alone (to be) happy.

---

*Mount Sinai.*

*Quantus* *innatus*  
What thunders resound, *growing-among* those rocks?

*Qualis* *adsum*  
What tremendous flame *appears-upon* that height?

What voice?—Oh! let the presence of the Lord veil itself,

And speak, (Oh) *compar.* *Moses-is*  
*merciful* God! (by) the voice of *Moses.*

*formido*  
Short is the *fear*, short, alas! the reverence,

Which forbids guilt, and dreadful actions, to the human

*1st verse*

*heart.*  
Scarce (does he) return to earth, from the summit of the  
sacred mount,

*tecta*  
Scarce again (does he) come (to) the *tents* and flocks of  
the Israelites,

\* N. B. Singulars are sometimes used for plurals, and vice versa  
more frequently.





## Dāthānus 2d verse

The companions of *Dathan*, and *the hearts* partaking

1st verse, *Cōras*

The base offence of *Corah*, meet together, hostile to God.  
And they insult the commands and the spirit of the pious

*Mōyses-is*

Moses,

And wish to place\* themselves before\* the chief leader.  
But prostrate (as to) his face on the ground, and glowing  
(in) heart,

The venerable leader implores the assistance of the Lord;  
*adjective plur.*

“ And *to-morrow's light*,” arising, he exclaims, “ shall tell

“ Who (is) sacred, and whose names (are) chosen (by)  
God.

“ Does it seem so small a thing to you, (Oh ye) evil minds!

“ To prepare the sacred (rites) before the burning altars  
of God?

[ā] *Aārōn*

“ Do ye also *wish-for* the title of priest? and *Aaron*,

“ Why should he *call-forth* murmurs from your lips?”

*ira*

Not even yet do (they) desist from (their) *violence*; but,  
(with) threatening voice,

*habeo*

(They cry) “ Do you also, (O) leader, *think* it so small  
a thing,

\* To *place-before*—one word—and the præter perfect instead of the present infinitive.

"That thou hast taken-away (from) us milky and honeyed

*rus*  
*plains;*

"That black death should oppress us in wretched places;

"Unless thou art imposed, (as) a prince also, on our necks?"

*Quin*

*sing.*

*sing.*

"But where now (are) the vineyards and fields of (that)

*Janus*

*false land?*

"But where now (are) your promises *cado* *2d verse*  
*gone?* Dost thou rule-  
over blind eyes?"

"Dost (thou rule-over) stolid minds, imperious (man)?"

(His) patience, however proved, did not endure these  
words,

But heavy wrath boiled (in) an unaccustomed bosom—

"Do not, (O) God, accept the vow offered by this band!

"Have I injured, or plundered, the thankless race?"

"But ye, O company of Corah! be present at the next

*Lumen*

"*Morning*; prepare the vessels (with) incense-burning  
hand,

*Amrämides*

"And let *Aaron* be present, my brother—he, a single  
(priest),

"Ye, two hundred and more, a numerous troop."

And thus (they) *meet-together*—the inflamed censer glowed,

And each brother stood at the sacred doors.

And the hostile band stood close-at-hand, Corah their leader—

When, suddenly, the glory of God is made manifest—  
A voice also is heard—“Ye brothers, separate yourselves!

“That fiery anger may immediately swallow-up this flock.”

(They) have <sup>incumbo</sup> fallen-on the ground, and (with) fervent prayers—“Oh thou!

“Oh, God, the <sup>vis</sup> spirit, and support, of human life!

“Does one man offend, and art thou *incensed-against* the whole multitude?”

Then the Heaven again resounded, milder (in) utterance;

“Arise!” ye may say, “arise, frantic hosts,

“And leave the dire camp of the devoted company!”

“Arise!” thus was it said, and trembling they arose,

The husband, the children, the affrighted wife, the whole family;

Whilst Dathan his kindred, and Corah the <sup>2d vers</sup> conscious bands

Detained (within) their own <sup>litura</sup> tent-doors.

“By these <sup>indicium</sup> signs, therefore, know (ye) at length,” Moses reproaches (them), “whether we have done those things

(in) our own <sup>via</sup> manner;

“(Or) whether God has enjoined them (upon) us to be

*2d verse*

done—*If this band*

*1st verse*

“*Shall perish*, taken-away by the accustomed way of death,

*modus*

*præsto*

“ I *speak-falsely*, and the Lord does not *appoint* me this to be done—

“ But if ye behold new things, if the ground itself opens,

*quodque omne suum est*

“ And these men, and whatever belongs to them, the earth *snatches-away* (with it's) mouth,

“ And the rebellious crowd, yet living, *enters-into* the grave;

“ Then fix (it in your) minds, that I am sent by the great God;

“ Then fix (it in your) minds, how great is the wrath of

*Deus*  
the Lord.”

*2d verse,*

He scarcely speaks, when *the ground burst-itself-asunder* with a sudden abyss,

*indigena*

And *snatched-away* the habitations and the *inhabitants*.

They all, and all things, fell (in) the horrid opening,

*cacucus*

And the *descending band howls-out* (with) one voice,

*2d verse*

And is silent—the trembling *hosts* of their brethren have fled afar,

*suus*

And have deserted (their) unhappy *countrymen*,

Lest the earth should together open for them, and *draw-in* themselves (also).

Oh, forgetful and foolish mind of fickle men!

In one night (their) fear vanishes, and the host has dared  
*insimulo*

To accuse Moses of sanguinary guile.

And again the glory has *shone-forth*, through the dark cloud,

(In) the front of the tabernacle, and the voice of God is

*sonorus*  
*resounding*,

And prone (on) the ground (they) have fallen, and (their)

*2d verse*  
affrighted lips

*1st verse*  
The brothers move (in) silent and anxious prayer.

Therefore the astonished priest approaches the burning altar,

For these were the words of Moses commanding (him),

And (he) fills the snatched censer (with) celestial flame,

And rushes between the living and the dead,

That he may offer the commanded atonement for the trembling nation,

And stay the passage of the advancing pestilence.

Alas! many perish, many being snatched from death—

Thus, also, when that day of judgment comes,

(Those,) of better life, whom Jesus has selected for himself,

*lues*  
Will escape the horrible and deadly destruction.

*The Prophecy of Balaam.*

*Moabes*

And now the king of the Moabites hath stood-by (his)  
seven altars,

The illustrious band of native leaders hath stood by  
(them);

*septenus, sing.*

*2d verse*

And seven rains, and seven bulls, vast bodies,

Have fallen-upon the smoking hearths.

*scilicet*

“ Am I then called-out (from) the eastern mountains,” (he)

*infit  
bejflrs*

*magus*

(With) such (words), the prophet, (in) astonished voice,  
and trembling,

“ That I may imprecate dire punishments upon the Is-  
rahelites (in my) strain,

“ And pursue the arms of Judah (with) dreadful  
threatenings?

“ But I—with what curses should (I) shake those whom  
He has blessed,

*sing.*  
“ The Almighty, with (his) auspices, and his defence?

“ Behold, the band stretched-out from the lofty hills,

“ Behold, the thousands spread over the long ways!

*2d verse*

“ This NATION shall expiate alone, by itself, in our  
boundaries,

*refero*

“ Not to be reckoned among other men.

- queat*  
 " Who can number the living sand of Israël,  
*chorus*  
 " Or tell, in their fourth part, the hosts of the Israëlites?  
*ritu*  
 " Oh may I be able to depart after the manner of the just,  
 " And may my death be likened to the death of the good man!"

*The same Subject.*

- effusus plur.*  
 And again the altars burned (with) lavish slaughter,  
*Balak*  
 And Balak stood girt (with his) accustomed honour.  
*Zipporidēs*  
 " Hear, (Oh) son of Zippor!"—thus the prophet thunders  
*os*  
 (in his) speech—  
*Num potis est, præter-infin.*  
 " Can God repent of (his) word?  
 " Hath (he) said, and will (he) not do (it)? hath (he)  
*irritus*  
 sworn, and will (he) render (it) of no avail?  
 " I am constrained to pray all prosperous things for this camp!  
*acutum*  
 " He does not see with severity, in the vices of (his) worshippers,  
 " And imputes no crimes to his people.  
*obeo*  
 " (He) deigns to pass-through the middle hosts of the Israëlites,



"And bears to be hailed (as their) king, and to be present (as their) God.

*vis, 2d verse, compar.*

"God brought them forth out of Egypt—their *spirit* (is) high,

"And subdues all things (with) *unbeard-of vigour*;  
*accingier\**

"Do you command me therefore to *apply-to* magic arts?

"The strength and use of magic will be vain (things) against these (men).

"Behold! the people shall arise against (it's) prostrate enemies,

*Ceu*

*animi*

"As a lion, threatening (in) *spirit*, and very powerful;  
*fut. subjunct.*

*2d verse*

"Nor shall he lie down in his savage bed, before that

"The blood of the slain shall have stained (his) fierce  
*plur.*

*mouth.*"

### *The last Voice of Balaam.*

*Nec iam*  
Nor any longer, according to (his) custom, did the prophet

*concelebro, 2d verse*

*dare to have recourse to:*

*1st verse, 1st verse*

Portents, or dreams, or magical deceptions;

And having seen, and known, the favour of God towards Judah,

\* The old passive infinitive of the Latin verb may occasionally be used, but rather in heroic than in elegiac verse.

*permēo*  
 He wanders-through remote wilds in solitary hills;  
 And there, looking-forth (upon) the tents of the sacred race,  
*proprius*  
 His own tribe arranging each man,

As the spirit of the Lord seized (him he) cried out—“ With

*2d verse*  
 opened eyes

“ He, the prophet, God enjoining (him),

“ God appearing (to him), who saw, and drank (with his)  
 care,

“ Both the wonders of the heavens, and heaven-born  
 sounds,

“ These (things) he speaks out—How beautiful and lovely  
 to be seen,

*Judæicus*  
 “ The race of Judah is drawn-out through it's camp!

*2d verse*  
 “ They are spread, equal to the valleys, as gardens near to  
 rivers,

“ As lofty cedars, that the stream washes!

*2d verse*  
 “ And their kingdom shall arise, and in a long tide of de-  
 scendants

“ Shall rule-over the conquered waters.

“ God brought them forth out of Egypt— their spirit (is)  
 high,

“ And subdues all things (with) unheard-of vigour.

“ It strikes the opposed enemies, and crushes (them in  
 their) bones.

“ As a lion, large (in) limbs, and stained with blood.

“ Who shall approach (him as he) lies down (in) the fields,  
*eruet*  
 and arouse (his) anger?

“ I am constrained to pray all prosperous things for this camp.”

But the prince of the Moabites, *indignant-at* the unfavourable prophet,

Offering again and again his vain gifts to (him) unmoved,

“ Therefore begone (to thy) home, madman! thy fame is lost,

“ And He whom thou worshippes takes away thy riches.”

*2d verse*

“ I will not—if thou wert to repay *my words* (with) heaps of silver and gold,”

The prophet replied (with) daring mouth,

“ Resist (with my) voice, ~~when~~ the Lord hath commanded.

But hear

*damna* *cano* *que*  
 “ The coming evils that I shall *prophecy* to thee, and (to thy) people.

*ille Bālūmus Bēōris,* *2d verse*

“ I, the man Balaam, the son of Beor, with opened eyes,

“ The prophet, God enjoining (him),

“ God appearing (to him), who saw, and drank (with his) ears,

“ Both the wonders of the heavens, and heaven-born sounds,

" I shall behold—but not yet shall I behold,—and far off I shall see

" The star-like and sceptre-bearing glory of the *Israelites*.

[i] *Idume*

" Yes, *Edom*, a splendid conqueror shall arise to you,

" And oppress (with) the sword the farthest bounds of the *Moabites*.

" All the land shall have thee (for) a master, (Oh) *Israël!* and to the city.

" What glory survives shall *fall-together* (by) your fire,

[ä] *Amäleccî*

" Why, unhappy and extinct offspring of *Amalek!* should I speak (of),

" Why (should I speak of) the wealth of your primeval condition?

" Glorious indeed thou arisest—but (in) the end thou shalt utterly perish—

*Midianns*

" And thou, race of *Midian*, placest thy home (in) the rocks!

*teqmen*

" Though strong (be) thy *hiding-place*, (it) shall be entered—and thou shalt go an exile

" Thyself, captive and lamenting, over the *Assyrian lakes*."

*mysteria*

While (he) speaks, *the wanders grow-upon* the trembling prophet—

*pres.*

" Ah! who (shall) yet *survive*, when God does those things?

“ And I behold ~~sails~~ coming (from) the places of Japhet,  
*future in rus*

“ *Destined to subdue* the warlike glory of Assyria;

*apex Hebraeus plur.*

“ And the *head of Heber*—but *this* also vanishing turns  
 pale—”

(He) spoke—and (his) lips are silent, (with) exhausted  
 fury.

The prophetic song of Moses having been most successfully (as it appears to this writer) rendered into elegiac verse in Bland's "Elements," is omitted here; but with the intention of introducing it into the second, or Lyrical Part, of these "Selections." They now advance to the end of Deuteronomy; all the passages (with the exceptions specified) that seemed capable of poetical adaptation in Latin verse, having been selected from the previous books, and the repetition of the story in this book precluding any selection from it before the present.

### *Moses Dying.*

*3d verse      3d verse*

Thou also lookest-out-upon, *unhappy!* the inaccessible land,  
 from the summit of the mountain,

Fields, (Oh) leader! not to be entered (by) your foot;

So irreparable (is) the injury (to man)

*sing.*

Not to depend, *at all times*, upon his God.

*accus.*  
 Learn ye, of lighter faith; and from whence a *prophet*,

*accus.*

From whence *Moses* himself the heavenly anger struck,

(From thence) dread *the threatening of the inevitable thunder,*

And tremendous scourges fit for the greater offender.

He even, who led the Israelites through long *wanderings,*

And exhibited wondrous things (with) a mighty hand,

He even, not *allowed to enter* the wished-for *Canaan,*

At the *threshold* of the chosen land, now nearer,

*2d verse*  
Falls lifeless, and *returns* (his) life, faithfully led,

Into the paternal kingdom of his *Auctor*,  
*Creator,*

### *The Seven Nations extirpated.*

As formerly the exhortations, and the prophetic voice of  
Noah

Arraigned the beings (who were) sunk (in their) vices ;

*Præmonstro*  
Showed-before hand (their) punishment to the guilty race,

*edoceo*  
And *certified* (them) that the Deity was present (in his)  
threats—

\* The *hendyadis* is a figure by which one subject is expressed as if it were two—as, for instance, *pateris libamus et auro*, instead of *aureis pateris*. It is obviously very convenient in verse, and has an elegance in it if not too frequently used.

In vain! The <sup>gravis</sup> deadly deluge lies-upon the whole earth,  
 And nothing but <sup>pena</sup> execution corrects full wickedness—  
 So also (that) <sup>2d vers</sup> dreadful anger which the Lord put off, through  
 long years,  
 Crushed the regions of <sup>Palestinus</sup> Palestine;  
 After many warnings, and signs of coming fate,  
 And the measure of <sup>scelus</sup> impiety and wickedness (now) complete.

*Victory granted to the Jews, not on account of their  
 peculiar Obedience.*

But yet, not because excellent virtue (in) the breast of the  
<sup>dative</sup> Israelites  
<sup>subjunct.</sup> Glows, have they subdued the warlike race,  
 Or innocent themselves have they overwhelmed a guilty  
 kingdom;  
 But (they were) made the tremendous <sup>tele</sup> instruments of an  
 avenging God.  
 The favour of the Lord is undeserved in the impious nation,  
 Undeserved (is) such grace <sup>in</sup> among (so) few (that are)  
 good.

*2d verse*

The death alone of the Redeemer to you faithful, (O)  
Abraham,

*Indulgeo, 1st verse*  
Granted these gifts, and to your followers.

*2d verse*

Hail, holy Faith! to whom is born the best offspring of  
Heaven

In the earth, worthy of it's own parent.

*2d verse*

Thou, while thou cherishest our hearts, makest (as) happy  
(in our) lot,

And thou, flying away, (makest) men wretched.

Under thy guidance the honour of Israël remained,

And (their) ancient glory perished together (with) faith

*1st verse*  
driven-away.

*The Miracles performed in the promised Land.*

Repress, (O) Sun, repress in heaven, (thy) <sup>plur.</sup> middle course,

And thou, (O) moon, delay <sup>magis</sup> longer (in) the shining heaven:

That longer light, accompanying the avenging bands,

May destroy the wicked race out of the land.

Hear'st (thou?) how *sounding-about* the hostile wall so frequently

*do*

The trumpet utters and redoubles terrible threats?



Behold! the prostrate fortifications are levelled (with) their  
 own plains,  
 And the opened gate yields to the divine leader.  
 To whom, but to it's own Jehovah, is to be attributed so  
 great a victory?  
 The single and mighty hand of the Lord works these  
 (wonders).

---

*Joshua, or Jehoshua, the same in Hebrew as Jesus in  
 Greek.*

*Jōshūā*  
*Joshua*, (thou) art rightly called the saviour of thy people,  
 But thy trophies (are) mixed (with) bloody stains.  
 Jesus, the greatest upon earth who follows thee,  
 Bears the supreme sceptre (with) pacific hand.  
 HIM all the prophets predict with one <sup>os</sup> voice,  
 Ancient ages anticipate (HIM) in one choir.  
 Heaven is placable to man on-account-of His deserts,  
 And the divine palace receives our prayers.  
 Hence the unworthy blood of the sheep, slain according to  
 custom,  
 Expiates a committed crime, not its own *plur.* gift:  
 Every ancient victim has-respect-to this great atonement,  
 And prophecies-of the chosen *ovis* Lamb;

*Que*

Who, before the fabric of the immense world was born,

*particip. in dus, caducus*

Redeems the guilty, *about-to-be-born*, falling of his own accord.

Therefore to HIM let us give the true love of the mind,

Who bore, HIMSELF, for us a wretched death;

Led by HIS example, advice, assistance, divinity,

Let us conquer the hostile darts in our own bosom.

And may'st thou fall, Pride! *driven-away* (from) the humble mind,

Cursed thirst of gold, work of ambition;

And rage of revenge, sparing none, and (thou the) glowing

Band of pleasures, *teeming* (with) your own griefs

Mad Hope, may'st thou fall, and empty vows and prayers,

And let the mind, faithful to itself, acknowledge it's father!

And, as *Virtue, increased (by) God, and just resentment,*

Gave to slaughter the (nations) expelled from the Holy

*littus*

*Land;*

So let us (also) slay our vices, and secret enemies utterly,

A crowd following a greater leader.

N. B. Although in many *unavoidable* instances the *Latin* English words are still given, yet in general, from this place, the sense for *Latin*

verse becomes incomplete, by various substitutions of one phrase for another; by the removal of epithets, and of accessory ideas, of different kinds. As a specimen of some of the omissions, the following may be given:

The complete sense in the second line of the subjoined exercise would be,

"Or a man excelling other men (in) piety."

For which is substituted,

"Or a man excelling in piety."

In the first line also there is a substitution of the words "divine will" for the literal words "manifest will of God," i. e. *Numen*. Again, in the third line the word "Rules" is used for "Directs;" and "under the palm tree" for "under the shade of the palm tree;" and in the fourth line "with (her) voice" is omitted. The object, of course, is gradually to exercise the ingenuity of the pupil, and to lead him on to the supply of these omissions, and the use of these substitutions, for himself.—No sufficiently comprehensive direction can be given for the omission or insertion of many connecting particles: but it may be useful to observe that prepositions are to be sometimes omitted, sometimes inserted in the Latin, instead of equivalent or similar prepositions that stood in the English; as, for instance, "among," instead of "from," or "out of;" and vice versâ; with other instances of the like kind. The parentheses, by which omissions were indicated, are (generally) withdrawn; and this is now (for the most part) left to the judgment of the student; and the assistance of Latin words or of English directions is confined to cases of more than ordinary difficulty, or examples of rare occurrence.

*ut in rebus suis summo deo vel deo summo et in rebus*

*Judges set over the Israelites,*

But now a judge, elected by the divine will,

Or a man excelling in piety,

Rules the Israelites—and supreme under the palm tree

*Deborah.*

*Deborah utters prophetic words.*

*2d verse*  
Under her auspices the traveller goes safely\*,

And the shepherd wanders over uninjured plains.

Nor do they fear the resonating bow at the wells,

Nor does the plunderer pollute the sacred fields.

*Bārāva*  
Under her auspices the right hand of Barak

Crushed the enemy with superior power—

*Sisera imāgō*

The great Sisera descends from his chariot,

And the conqueror flies on foot out of the battle.

*Scilicet participi*  
For even the stars fought with averse countenances

And the rivers swelled with threats.

*2d verse*  
The suppliant is forced to turn himself int

*1st verse 1st verse*  
The cottage of a slave, and to ask for food.

*Jaelis*  
He sleeps—and the masculine hand of Jael,

*Adactus*  
Driven home, lays the leader in death.

But his mother looks out from the open window,

Complaining that the wheels of her son roll slowly.

\* That is, "through safe cross-ways." Occasional assistance of this kind, may be supplied by the teacher, where it is thought necessary; but it was judged proper not to afford it to every pupil beyond the former portion of the work. To some it will hardly be requisite to go through the whole of that portion, before they commence with the present harder division of exercises.

"It is over!" exulting she repeats, "it is over!"

The voice of her attendants accompanying her;

"A glorious prey is divided among our leaders,

"Embroidered garments, a damsel to every hero."

2d verse

So may he perish, whoever has offered *himself* an enemy

1st verse

To thee, *Oh God!* while victory is to thy worshipper.

---

*The Acts of Gideon.*

"God will be with thee, Gideon!" (so speaks the angel)\*

"And under thee Israel shall inhabit a free country."

[i] *Iuāsūs*

"Whence then" (replied the inactive *son of Joash*),

"Oh God, if thou favourest this nation,

"Do we suffer the yoke? and I, the possessor of a poor home,

"Whence should I be able, myself, to subdue the enemy?"

"God will be with thee, Gideon!" and, although repeated,

The voice could not establish his faith.

\* Here is one of the instances alluded to above; in which it would be difficult not to give the entire sense for the verse, and yet leave the English intelligible and correct. These last objects the writer has always had in view; not only from the expediency of presenting his own language (as far as the occasion permitted) in a clear and accurate form to the student; but also, because the different idioms of the Latin and English are much more effectively pointed out by this practice; especially where the necessary omissions, in rendering English into Latin, are marked, as in the preceding exercises.

Miracles at length dispersed his fears,

And the flame shines forth from the rock :

*2d verse*

Even the dry fleece exhibited dews,

And alternate drought to his eyes :

Therefore, confident, a host accompanying him,

He marched against the opposing bands.

*2d verse*

But, warned that, not trusting to too many thousands,

*1st verse*

And the valour of his own men, he should carry on war ;

He leads three hundred, out of the host, against the enemy,

*Midianis*

And approaches the camp of Midian with despicable forces,

Where, like grasshoppers over the sunny valley,

*Keturēnsēs*

The tribes of Keturah disposed their power.

Lamps, out of vessels, struck their eyes,

And the trumpets sounded together.

Fears, sent by God, seize the hostile bosoms,

And the victory is referred\* to its author,

\* Literally "the divine palm is brought back." Prosaic sense (where it is capable of poetical expression in Latin) should be accompanied with instructions to the pupil, to endeavour to convey the same thoughts in metaphorical language. None, but those who have witnessed it on a considerable scale, can be aware how slight a spark sometimes serves to kindle the imagination.

*Abimelech, and the Fable of Jotham.*

And now, the good Gideon having been laid in the tomb,

Ruin overwhelms his family.

It was a brother, who crushed his brethren with death,

And one stone received their carcasses :

That stone reddens, the sign of cruelty,

Testifying the work of ambition.

But he survives, who shall arise an avenger <sup>dative\*</sup> of his brethren,

And stir up the subjects against the new reign—

And thus—while he produces the <sup>tectonia</sup> allegories of a feigned  
voice,

And instructs the people with his own art—

“ Once upon a time, the company of trees <sup>2d verse</sup> wished to seek a  
king,

“ And said, ‘ Do you, olive, reign over us.’

“ But she replied, ‘ Why should I be despoiled of my native  
ornament,

<sup>Unde</sup> “ ‘ By which respect is paid to God and man,

“ ‘ To be made king of the trees?’ And, alike refusing

“ To adorn herself with the sacred ointment, the fig tree  
said,

\* The *metaprosis*, or change of case, and other instances of *stallage*, will no longer be pointed out; but the student may be generally cautioned that various examples of such figures are subjoined.

“ ‘ Why should I leave my fruits, and their sweet taste?’

“ The vine also said, ‘ Why should I leave my joy-  
bestowing wealth?’

“ Thus every nobler tree declines the throne :

“ Therefore the whole band approaches the bramble,

“ Who replies, ‘ If ye offer me such honours,

“ ‘ And the crown is placed on my head,

*hic dominas*

“ ‘ Let the land use *me as master*—trust ye to me—

“ ‘ And let my shade protect the flock;

“ ‘ Or let the fiercest firebrand issue from my boughs,

*ber Quæ, with subjunct. Libanus*

“ ‘ To oppress with its flame the cedars of *Libanus*.’

*2d verse*

“ Ye also, Israelites, if ye rejoice to submit

[*ū*] *Abimēlēchus, 1st verse*

“ To the just command of *Abimelech* ;

“ If Gideon deserved ill of you, and ye think so†,

“ And my father’s house is destroyed deservedly ;

“ If the son of a bond-maid, as a king, please those

“ Who have endured so many noble deaths—

“ Exult, and serve the tyrant!

*minus*

“ But if *not*—let him dread the avenging firebrand,

† *Merrill’s object*—The ironical innuendo, or *ewchewy*, the art of stating strong things in a quiet manner, and thus aggravating what you seem to lessen, is indispensable in oratory.



*Millōnis*

“ And the men of *Millo*—and let the mutual flame,  
 “ Hurl'd, and hurl'd again from alternate hearths, sink  
     *1st verse.*  
     the ruler.”

The prophet said, and hurried away into distant places—  
 But the anger of Heaven did not slumber;  
 Fraternal blood calls for vengeance,  
 And death comes by a female hand.

Now thou rememberest the cruel stone! and thyself,  
     *1st verse*  
 Oh Abimelech! recallest the funeral pile of thy kindred.

*Israel, rebellious and repentant.*

But now, again, according to custom, the rebellious land  
 Denies his right to the Lord.

*accus. case*  
 And foreign ceremonies again, and under a vain image,

*accus. case*  
 The Gods of Syria, and Sidōnia,

The ungrateful race has made divine for itself.

*Philistæus*  
 Thence the nation is galled by a *Philistine* yoke;

*[i]Iordānis*  
 Thence, even in the fields which *Jordan* washes,

*Ammonius*  
 The bands of *Ammon* have taken their station:

[é] *Ephraïmus*  
 And thou, *Ephraim*, lamentest for new enemies,  
*future in rus* *Bädli*  
 Thus to atone the faith given to *Baal*.

Oh how often has the right-hand of the Lord redeemed  
 thee!

When the bonds of Egypt were broken ;  
*accus. plur.* *accus. plur.* [ä] *Amörütidis*  
 When the bow of Moab, and the anger of the Amorite,  
 That Almighty hand crushed.

*2d verse*  
 But you it does not shame to despise even yet Jehovah,  
 Or to bend at another altar.

What limit is there to the undeserved favour of Heaven?  
 When he sees that the guilty have repented,  
 When he has heard the voice from the sad bosom,  
 God rejoices to favour man.

---

*Jephthah's Vow.*

*2d verse* *comparat.*  
 Therefore *Jepthä* arises strong in the oppressed realm,  
 And avenges his country.  
 And now he goes to battle, and conceives a vow,  
 A vow he will lament in his success,  
 That whatever he first meets on his return  
 Shall stand a victim to be destroyed at the altar.

What sound is that of the harp? what graceful virgin  
 Leads the joyful dance to the martial host?  
 Alas! that warrior is a father—alas! it is a daughter who  
 dances—

And the beloved [*i*] *Iphis* has fled to lonely regions;  
2d verse  
 Fled to the darkling hills, where she may weep her youth  
 Lost in it's flower, and her virgin beauty.

2d verse  
 And her band of equals *went together* the wretched vow  
 And the dread words of the father;  
 Whose only offspring was rashly thrown away,

A maiden immaturely destined to the grave,  
*quaternus*  
 Thus every year, and for *four* days it pleased them

*Iphida*  
 To bewail *Iphis* among the Idumæan damsels;  
*convallis*  
 “ Iphis!” the *hollow valleys* resounded, “ Iphis!” the woods,  
 “ Iphis!” the blue lakes lamented together\*.

---

*Manoah's Sacrifice.*

*Manoah*

Where, with her husband, stood the wife of *Manoah*,  
 Wishing for the presence of the divine prophet;

\* This last couplet is not original; it was the boyish composition of an early Eton friend of the author.

He again appears, the interpreter of Heaven,

And repeats his former commands\*.

And while the woman recalled his countenance,

*adjective*

Where *beauty* and glory demand her fears,

She turned pale, and her husband trembled, and desired

*prater perf. infn.*

With this prayer *to detain* the man.

*2d verse*

“O stay, revered guest, that immediately we may slay

*1st verse, plural*

“A kid, a small gift, to your honour.”

*2d verse*

“I will not feed on your offered food—and do you devote

*1st verse*

“All your praise, and offerings, to God.”

*Mänōas*

So said the stranger: To whom *Manoah*, suppliant,

“Tell us, at least, what is thy illustrious name; ”

“That when the good tidings thou hast brought are accomplished,

“The honour thou deservest may be returned.”

“Why dost thou wish to know my secret name?”

Then the pious victim was slain on the mountain; ”

And the prophet exhibited his new form,

Where the witnesses gazed upon the hearth.

\* That is, gives the directions again (verses 13, 14), which he had given before (verses 4, 5, chapter 13th of Judges.)

For he appeared an angel in the midst of the altar,  
 And ascended to heaven from the humble fire,  
 The pious hearts behold, and fall upon the ground,  
 Nor was the form again restored to their eyes,  
*solvendum est morte*  
 "Behold! we have seen God—*we must die to expiate it!*"—  
 Manoah  
 Cries; but his wife, fearless, replies,  
*2d verse, volo*  
 "Not so—if God decreed to destroy us,  
 "He would not honour us with such goodness.  
*2d verse*  
 "These things would not be submitted to our eyes and ears,  
 "These sacred rites would not be received at our hands."

---

*The Acts of Sampson.*

"Lead me a few paces onward, blind as I am, once off  
 "An old man grieving under cruel enemies."  
 Thus spoke the once courageous son of Manoah,  
 Under whom, when a boy, fell the lion;  
 By whose arms whirled round, the jawbone of an ass  
*arma*  
 Crushed a thousand warriors in the land of the Philistine.  
 This is he whom chains cannot hold,  
 Whom Gaza saw bearing away her gates.

Oh changed appearance, and fame of the hero!

He is a booty and a laughing-stock to the stranger.

Whence such a change? why is his old age oppressed,

Whose youth was devoted to the God of Israel?

Unhappy, he forsook the Lord—and, reigning his hair

To be cut by a false harlot,

He betrayed his defence, and thence in shameful chains

Is led before the deriding multitude.

The leaders have *seated themselves at table*; and, the banquet  
being prepared,

Have celebrated a festival to their Dagon.

The hero has taken a station in the midmost entrance,

And a lofty column supports the old man.

Then remembering (as formerly) the great Jehovah,

He conceives a prayer in his mind—

Striving with all his force he falls forward, and rejoices

To hurl down *the temple* on the affrighted chiefs.

Thus, in death, he destroyed more than he did in life,

And is buried in his native land.

*The Tribe of Benjamin almost extinguished.*

There was now no king in Israël—every one pleased himself,  
Free by the right of his own will.

*Dānōrūm* *2d verse*  
Then the house of the Danites went forth, and brought the

*2d verse, Micā.*  
secret rites of Micah

And his God into their native hearths.

*Gibēa*  
Then the crime of Gibeah, and the guest shamefully injured,  
Demand an avenging hand.

Then, divided among themselves in arms,

The Israelites sustained many deaths.

And the prophets weary the Lord in doubtful amazement,  
Whether it is lawful again to attack their brethren?

That third day saw a dreadful battle,

And stratagem drew the tribe from the city.

The host arose out of the surrounding ambush,

And unexpected flames seized the houses.

The affrighted tribe hurries over the desert plains,

Alas! not to escape it's pursuers.

Only six hundred out of thousands press on

*Rimmōn*  
Their headlong flight into the cave of Rimmon.

The race is utterly destroyed, and the cities burnt,

And severe punishment expiates their wickedness.

*The Remnant of Benjamin restored.**2d verse.*

But their brother, *hidden* in rocky Rimmon, came to their  
mind,

And one tribe cut off from the rest ;

*2d verse*

The people grieved for their loss, and wished to restore

*1st verse*

Their father's home to the exiles.

*jura thalami sociare*

But yet they refused to join in marriage with them,

Bound by the sacredness of their vow.

Therefore a wife was sought for by them from their enemies,

And many a damsel was seized by deceit.

There was now no king in Israël—every one pleased himself,

Free by the right of his own will.

*From the History of Ruth.**Näomis*

And now the widowed *Naomi*, the maiden accompanying  
her,

Seeks again her lost Judæa.

*Rüthä*

*Ruth* cherished her mother-in-law, and said, " I will roam  
with thee ;

" Wherever, Oh mother, thou directest thy foot.

" One house shall be to us, the same God, the same grave,

" And death alone shall make us two."



She spoke, and they approach the native roof of Naomi,<sup>dative</sup>

Who seemed more worthy of the name of Mara \*  
And weary with long wandering, and wanting all things,

Now, the widow, she stood at the door of her kindred.  
They knew the wanderer, returned from Meab,

They who sympathised with the woes of their relation.  
And now the fields were yellow with harvest,

And Ruth went forth to her accustomed labour;  
*2d verse Bōaz*

When Boaz saw the fair and modest damsel

Gathering the ears of corn over the ground.

"Thou also shalt take a gift from my sheaf,

"For thy piety and love are well known.

"Thou hast left thy country, and thy parents,

"That thou may'st accompany thy mother-in-law in banishment ;

*2d verse*  
"Therefore the care of God shall be with thee, and the wing  
of the Almighty

"Shall protect thy wanderings, shall protect thy home."

He said, and embracing his kindred wife,

Rewards with love her deserving fidelity.

\* That is, bitter, or sad, instead of "pleasant," or "lovely."

*The Thanksgiving of Hannah.*

- “ My heart rejoices in the great Jehovah,  
 “ He has removed the disgrace of his handmaiden.  
 A son is born to me—let glory be given  
 “ To God, who rules over the whole earth.  
 “ There is none sacred but the Lord—he has no rival,  
 “ Who can be an honour and a support to the afflicted.  
 “ Exalt not yourselves, ye proud, so vainly,  
 “ For God, as a judge, weighs all things.  
 “ The bow of the strong, the girdle of the mighty,  
 “ Is broken. He raises, He subdues mankind.  
 “ He restores life, and takes it away,  
 “ He gives poverty, or riches.  
 “ He lifts from the ground, and joins the poor with the  
 powerful,  
 “ He makes the feet of the holy to go safely.  
 “ The guilty band shall be shut up in darkness,  
 “ The right hand of God shall crush the wicked.  
 “ The earth, pale with fear, shall feel (2d verse)  
 “ Thunders, sent from a distance, resound in heaven.  
 (1st verse.)  
 2d verse  
 “ But God shall adorn the head he loves with oil,  
 “ And shall protect the power of his elected king.”

*Eli and his Sons.*

The sire was holy, far different <sup>propago</sup> the sons;

He \* knew the Lord, they \* were ignorant of Him:

They, abusing the gift of the priesthood,

Repelled the heart of the people from the altar.

For there, <sup>2d verse</sup> religion was <sup>perago</sup> celebrated by avarice rather than  
piety,

And the victims were turned into gain;

And the very threshold and entrance of the shrine

Was shamefully, and in fearful manner, polluted.

At this report the father groans, and <sup>2d verse</sup> lays reproaches on his  
sons,

Reproaches that will not avail according to his wishes.

For no <sup>integer</sup> vigorous virtue arouses his voice,

Nor does honest anger burn in it's accents.

And now the prophet, sent by God, <sup>2d verse</sup> declares a sad presage,

And impending evil with awful voice.

“ Was I <sup>2d verse</sup> known,” (thus were the words of God repeated),

“ Was I known by your house,

“ When ye felt the burthens of Egypt ?

\* *Hic* signifies the former, *ille* the latter, in many instances, although the general rule is the contrary.

- “ And did I put ~~an honourable name~~ upon your ancestor,
- “ That he should <sup>life</sup> offer vows to me, before the people, sacred,  
1st verse
- “ And clad in sacred robes, and bear frankincense at the altar;
- “ And were all the <sup>holocausts</sup> burnt-offerings granted to your father,
- “ That thou, and thy offspring, shouldst despise my house?
- “ Thou also—why dost thou prefer thy sons to my honour,
- “ (Thy sons) who have seized upon <sup>primitia</sup> the first part of the sacred things?
- “ Although, therefore, <sup>is</sup> such favour was promised to thy father,
- “ That his children should ever walk before God,
- “ The Lord hath repented of so great a favour, and it hath grieved Him,
- “ And he rejects the race that he had chosen \*.
- “ For the faithful worshipper shall know the protection of Heaven,
- “ And the impious shall mourn for the assistance they have lost.
- “ Behold, the days are coming, when thy fame shall be silent,
- “ And light and safety shall depart from thy race.

\* Perhaps among the numerous passages that show the conditional nature of *election*, there are few stronger than this. Samuel 1st, chapter 2d, verse 30th. See also Jeremiah 18th, verses 7, 8, 9, 10, compared with Romans 9th.

- “ All that is born to thee shall go in youth,  
 “ Shall go into the dark path, where death leads them,  
 “ Nor shall one be preserved, to reach old age—  
 “ And thou shalt see the standard of the enemy in my  
 house ;  
 “ And each of thy sons shall fall on one day, (2d verse)  
 2d verse  
 “ Which shall be the sign, and the first shape of future  
 grief. (1st verse.)  
 “ And an honest, and true priest shall arise,  
 “ With a heart that ever loves my will ;  
 “ And I will build his house on a firm foundation,  
 “ And he shall serve my king ;  
 “ For long years shall he serve, and honour me,  
 “ While your unhappy family groans in want ;  
 “ And begs a little bread from any office,  
 “ Where incense is offered by another hand.”

### *The Progress of Samuel.*

Behold, the boy stood, in boyish garment,

*Levite 1st verse*

Discharging the duties and offices of a Levite ;

*Sāmūēlis*

*Samuel*, devoted to the Lord from infancy,

And bound by the vow of his mother.

Every year she brought gifts to the future priest,

A little garment, made by herself; of wool at her loom  
 When the husband and wife together approached the sacred  
 house,

And rejected to return home with *unanswered* prayers:

And while that boy was employed in his ministry,  
 (When now the will of God was rarely made known,  
 And no heavenly vision blessed the worshipper),

The old man, failing in strength and sight,  
 Rested, at night, in his own place in the tabernacle,

The lamp yet shining at the ark of God;  
 And the boy lay down to sleep: but on a sudden

His name sounded in his trembling ears—  
 And God calling Samuel, he answered, "I am here"—

And he runs to the couch of the beloved old man;  
 And again, running up, hearing his name again,

The boy discharges his harmless *zeal*.

The old man denies the call— but the third *sound*

Repeated strikes him with awful fear,  
 And "Answer, O boy," he says, "if thou hear'st again,

"Great Father, say all, thy servant is here."  
 And again that boy lay down on his couch,

And God deigns to visit the habitations of men,  
 And speaks aloud again, "Samuel!" but he—

" Great Father, say all, thy servant is here."  
 " Behold the great, the dreadful deed is at hand,  
 " And all Judah shall turn pale and tremble.  
 " In that day all the evils shall be performed against <sup>[e]Eli,</sup> Eli,  
 " And whatever ~~any~~ wrath has spoken against his house.  
 " For an inevitable punishment awaits the parent  
 " Who refused to restrain his sons ;  
 " Nor shall this house be expiated by any <sup>one</sup> sacrifices,  
 " Nor shall any prayers efface this wickedness."  
 But the boy in silence awaited the dawn,  
 And opened the sacred doors, when the sun arose ;  
 And was unwilling to tell the old man the vision,  
 Until, adjuring him, the old man draws it from his lips.  
 Qui <sup>2d verse</sup>  
 He, with bended head, and subdued desires, said,  
 " It is the Lord—let him do what seemeth him good."

---

*The Ark taken by the Philistines. The sudden Death  
 of the Priest.*

Hear'st thou? how the shout arises in the air!  
 The hearts of the Philistines have trembled.  
 " What means that mighty sound?" (their affrighted  
<sup>2d verse</sup>  
 voices

*1st verse*  
*Inquire*) " what impulse moves the Israelites?"

*2d verse*  
 And it is reported that the heavenly ark, the pledge of love,  
 Is present with its own hosts.

" Oh, grief!" they exclaim, " God himself will be in the war!

" Oh, grief! this God crushed the fields of the Nile;

" He subdued with plagues the realm of Egypt—

" Who can snatch us from his hand?

" Therefore, brave of spirit, fight and conquer,

" Nor bear the yoke with slavish mind."

*2d verse*  
 And thus they fought, thus they conquered the Hebrew  
 bands,

*1st verse*  
 Shamefully flying to their camp.

[e] *Eligène*  
 And the brothers, the sons of B, fall among three thousand,

And the ark is carried off by sacrilegious hands.

Behold, the messenger of ill, at the close of the day,

With torn garments, and hair spread with dust,

Runs where that unhappy priest sits,

Watching over, and fearing-beforehand, the calamity.

And when he hears that the Philistines have conquered,

And that his two sons have fallen,

He groans—but the dishonour of the captive ark :



Seizes, with heavier force, on the old man—  
 He shudders, and cries out, and thrown-back upon his  
 neck

*Volvitur*

He falls, and struck with death, expires.

*The Wife of Phinehas—Dagon overthrown—The  
 Ark restored.*

Thou also, sad wife of Phinehas, (*Phinæa*)

Following thy husband in death,

*Negligis*

Art unconscious of the delights of thy child, and this alone,

This again, and again thou utterest,

“Alas! the glory of Israël is gone to the enemy,

“My husband, my father-in-law, perish—the ark is lost.”

But the exulting conqueror into the temple of his God

Hath borne the spoils of war, the venerable gift.

It was night, and the silent moon shone,

Where the form stood at it's vain altar:

The image of Dagon lies on the ground before the ark,

When his worshippers \* behold the risen day.

Another dawn was there—and now with direr crash

\* Literally, the “profane crowd.” Other instances occur of similar substitutions. But, with the exception of the clue offered at page 41, these instances are now generally left to the exertions of the pupil or the aid of his instructor.

The form lies prostrate, overthrown on the pavement ;  
 Before the feet of the ark it lies, a trunk on the threshold,  
 A dishonoured head, torn from the body.

Therefore even now they are ashamed <sup>prater. infn.</sup> to worship\* the broken

2d verse

god,

And to place in his ancient station.

But the hand of the Lord was on the polluters of the ark,  
 And the fatal pledge is sent in various directions.

It's journeys were of no avail—the stricken land labours  
 Overwhelmed with the sudden misfortune.

Gāthā

[ē] Ekrōnis

Neither Gath nor the towers of Ekron could bear the  
 burthen,

But they lamented together in strange guise.

pres. tense

“What shall we do?” said the chiefs; “must we perish?”

And the nation consults it's accustomed <sup>may</sup> diviners;  
 And they commanded golden atonements for the people,

That each city should pay for it's own wickedness.

“Release yourselves from your sin—send back the dire  
 prize—

“Why should there be other examples of Egyptian suf-  
 fering ?

\* The examples of this change of a present for a past tense are frequent.

" Harden not your hearts, like that unhappy land,

" Which exhausted the *miraj sarfas*\* of God.

" Do this—let a new cart be furnished with two heifers,

" Whose teats supply their calves with food ;

" And let their calves be shut up, that maternal affection

" Glowing within, may more fiercely burn them ;

" And let free egress be given to the ark, placed on the cart,

" Into the known, neighbouring places of Judæa.

" If we behold it, of it's own accord, going aright,

" The hand of God will thus be known.

" If not, Chance gave us the plague under which we suffer."

So advised the diviner—so determined the chiefs.

But ye, vain band ! neither to the right, nor to the left,

Beheld the heifers departing from the path ;

They filled the valleys with their lowings,

And seek the fated place, by the straight road.

Lo, where the Israëlites were gathering the neighbouring  
harvest,

And see the path, where the ark was moving.

They look up with joyful eyes and hearts,

Where the lost treasure is returning home.

And while the Philistines witness the miracle,

Neither their eyes, nor their hearts, were joyful.

\* *Parlas et urmas*: The hendyadis, which occurs elsewhere without notice.

But what is this destruction? What in the dawn of triumph

Covers the bright victorious day with clouds?

*gravis*  
Oh *fatal* desire of searching into *forbidden knowledge\**,

*notitia*  
Guilty love of *wisdom* which God keeps at a distance!

*deliria*  
Wretched men (that we are!) how many *insane follies* do  
we owe to you,

What sharp and premature darts of destruction!

They look into the ark, a host, mad with the desire of sight,

And unrestrained by their accustomed piety.

What numerous deaths expiate the deed!

Spare, tremendous God, those who are more fearful!

*Israel repentant, and the Philistines conquered.*

Now, dwelling in the limits of a private home,

The ark was safe on an obscure hill.

Israel groans, deprived of her now valued Deity,

Now conscious of her committed wickedness.

“Ye, therefore, if ye wholly worship Jehovah,

“Cast the foreign gods out of the land;

*Luna*

“Cast away the error of *Ashtaroth*, and her worship,

\* N. B. Verbs are constantly used in Latin instead of nouns in English.

" And your avenger shall deliver you from the Philistines."

Thus Samuel, to his country. But she, willingly,  
 Casts the foreign gods out of the land ;  
 Casts away the error of Ashtaroth, and her worship,  
 And loves alone her ancient altar.

Therefore again the divine thunders arrested  
 The hostile bands in their warlike threatenings,  
 And turned them to flight. Samuel, in full honour,  
 Passed through the flourishing land as it's judge ;  
 And delights to raise a recording stone, sacred to Heaven,  
 In the delivered country ;  
 Whilst, enjoying the repose of a brief peace,  
 Every tribe <sup>favet</sup> *assists* in the worship of the Lord.

*The People desire a King.*

But older, and long known for piety, the priest  
 Yields his honourable office to his sons :  
 Their mind is degenerate, and a slave to gain ;  
 And daring to pollute themselves with bribes,  
 Neither with equal zeal, nor <sup>simplicitas</sup> *singleness of heart*,  
 Applied to their divine duties.

Therefore the people grows weary of them, and conceives  
 New wishes in it's heart, mixed with complaints ;

And begins to ask for an earthly king.

Forgetful of its former heavenly leader.

Oh thankless people, and void of faith!

Yet thus your (Moses) prophesied;

Thus Moses foretold your senseless wishes,

When you should behold the promised land;

And desire to be oppressed with your own kings,

And with the general condition of men;

Delighting to set a man over you (2d verse).

Adorned with a royal robe, and girt with arms (1st verse);

At whose throne, shining with luxurious gold,

You might bear the chains of servitude;

While hidden follies are lurking in your heart,

To enjoy the customs and vices of other nations.

Therefore Samuel, disdaining their vain desire,

Rejects their entreaty with angry voice:

But, warned of Heaven, not to resist too vehemently

The host, however fickle and ungrateful;

(For the human will is free, and at its own disposal,

Whether it chooses evil or good);

And only to instruct them with prophetic words

What would be the actions of their new king,

Thus he speaks—"Listen to me, race of Israel!

"Learn what the master will be, whom ye desire.

- “ He will take your sons for vile offices,  
 “ And send and lead them at his will,  
 “ One shall be his charioteer, one his follower on foot,  
 “ Another shall sow his fields;  
 “ Another shall reap the harvest for the king; and (another)  
 “ Shall make arms, not for himself, with the hand of a  
 smith.  
 “ And your daughters shall be for *pistrinum* the oven, and shall perform  
 “ Every work of the kitchen, with sordid ministry.  
 “ Whose olive-yard or vine-yard will be safe?  
 “ This, and that, will be a gift to the king's attendants.  
 “ Your maids, your servants, your youths, the chief of your  
 cattle,  
 “ Will be the king's—to oppress with his hard yoke.  
 “ And he will take the tithe of your sheep, and ye, unhappy  
 shepherds\*,  
 “ In vain shall lament your burthen.  
 “ Nor hope yet that Jehovah will hear your murmurs\*.  
 “ When he sees you repent of your wish;  
 “ When ye shall blame the king ye so ill desired,

\* \* In both these lines the last word of the hexameter is the commencement of the pentameter. The English sense requires it, and it often recurs; but it is suggested, that to discover *this* difference between the English and the Latin, is a light as well as necessary tax on the ingenuity of the pupil, after sufficient practice.

"Your complaint shall not prevail in the ear of Heaven."  
 Thus he—and gives the reins to passion—  
 But his voice flows in vain with passionate love  
 "We wish for a king in our judgments, a king in our wars,"  
 The murmurs of the ill-advised people still resound.  
 Therefore begone, gaining thy desire, rash offspring!  
 And bear the certain atonement of thy choice.

*Saul, designed for King, by the Deity.*

Taller than the Israelites, by the whole head,  
 And renowned for a fair person, was Saul:  
 And he was seeking the asses of his father, wandering  
 Over long *by-ways* in the land, and difficult places,  
 And "Let us return," he said; "lest my father lament us  
 also,  
 "And cease to watch over the brutes."  
 "A prophet of the Lord dwells in the neighbouring city,"  
 (Thus the servant, attending on Saul, replied),  
 "Approach him,—for whatever he foretells  
 "Comes to pass—he may direct our feet."  
 "But what gifts shall we offer to the prophet,  
 "We, whose all has perished on our long ways?"  
 Saul says this, and his servant answers—"We have  
 "A little of silver—let this be given to the man."



Now together they begin to ascend the hill,  
 Where the honoured home of the prophet stood ;  
 And they meet a virgin band, that draws water from the  
 fountains,  
 In a place now nearer to the city.  
 And, admonished by them, they find the servant of God  
 whom they sought,  
 Now about to go to the summit of the mountain.  
 But he, arrested by the sound of an inward voice,  
 Conscious that the chosen man is present,  
 Does many things unintelligible to the future king,  
 Says many things, prophesying his honour ;  
 Until, at length, having poured the oil on his astonish'd  
 head,  
 He sends him to the duties of his kingdom.

---

*The Kingdom given to Saul by the People.*

But the Spirit of the Lord carried Saul away,  
 And the king was changed of heart, and another ;  
 And the public voice declares the *Cissîdês*  
 the son of Kish among the prophets,  
 The voice that accompanied his wondrous change ;  
 Until, the people being summoned to create their king,  
 The tribes resounded with applauses ;

“ And may God defend the king !” their repeated <sup>plur.</sup> joy  
 Shouted, re-echoed through the long ways.  
 But yet hostile murmurs mutter among a few,  
 Nor does that troop wish for such a leader.

---

It was morning, when first the king, the avenger of his  
 people,

*Ammönäus*

Impelled his arms against the *Ammonite* enemy ;  
 But the host now fell in the mid heat of the day,  
 And dispersed fled away with lost honour.

*3d verse*

Nor would *Saul* have a man slain of his countrymen,  
 Although they reproached his new kingdom ;  
 “ For Jehovah has come forward as a Saviour on this day,  
 “ A leader and a defence for his Isräelites.”

*celebro*

Thus he speaks—therefore again the kingdom is *recorded*,  
*concino*  
 And all *proclaimed* Saul with unanimous voice ;  
 And offerings for peace are brought to the altar,  
 And the king and the people exultingly worship.

---

*Samuel addresses the People.*

But the prophet, standing in the midst,  
 Says, “ Behold the king given to your prayers !

- “ And my hair is now gray with age ; and from a boy  
 “ You have known my years pass with you.  
 “ Behold me, before the people—let the king, lately  
 anointed,  
 “ Let God himself be a witness to his prophet.  
 “ Whose ox or ass have I taken ? have I deceived any one,  
 “ Or received base gifts in my hand ?”  
 “ Not so !” they all exclaim. “ Hear !” (he replies)  
 “ God was present as an avenger to your forefathers ;  
*Amrümide*  
 “ And he set the two sons of *Amram* over the nation  
 “ Going out of the Egyptian land, himself preceding  
 them.  
 “ Receive this in your minds, and attend to your prophet :  
 “ Ye have subdued this country by divine help.  
 “ And when your fathers were unmindful of God,  
*Sisera*  
 “ He subjected them to the yoke of *Sisera* ;  
 “ And they felt the force of the Philistines, and the darts  
 of the Moabites,  
 “ And lamented together in wretched guise—  
 “ Alas ! the worship offered to Baal, and the disgraceful  
 vows,  
 “ And the temples of Ashtaroth impiously adorned !  
 “ Spare, insulted God ! and deign again to favour  
 “ The prayer of thy offending people.  
 “ Thus it repented you of your guilt—and the Father

- " Remitted their punishment to his ungrateful children ;  
 " And again subdued their enemies by his judges,  
 " And made their habitations safe in the land.  
 " But, lately, moved with dread of the Ammonite,  
 " Forgetful of him who was your leader,  
 " Forgetful of the Lord, ye asked earthly assistance,  
 " And the Ruler, whom ye called for, is here.  
 " Will ye now, therefore, obey Heaven? will ye at length  
 " Cast away all your crimes and errors?  
 " If ye, and your king, perform the commands of the Lord,  
 " And your mind rebels not, when the law is laid upon it ;  
 " Then the favour, granted to your fathers, shall still be  
     yours—  
 " But if ye despise the doings of your God,  
 " If ye neglect his precepts, the severe hand of Jehovah  
 " Shall press upon you, as it pressed upon your fathers.  
 " Stand, therefore, and see this great and wondrous thing—  
 " This day beholds the wheat harvest ;  
 " And I, a mortal, will now call upon the Lord,  
 " To send thunder and rain from the clear sky ;  
 " That ye may know your great wickedness  
 " In demanding a king, and may repent."
- He spoke—and it thundered—the trembling host fell  
     down—  
 " And do thou, beloved (prophet), put forth thy prayers,

- “ That we may not die ! ” the affrighted crowd exclaims.  
 He replies—“ Pious band, be of good cheer !  
 “ For although ye yet have offended, and the defence of  
 the Lord  
 “ Has been unavailing for you, and his care vain ;  
 “ Still, if ye offend no more, and if ye cast away  
*religio falsa*  
 “ The daring deeds of idolatry,  
 “ God will not desert his people whom he has chosen,  
*jugis*  
 “ But will protect it with perpetual love.  
 “ Me also, if I can avail, expect me an advocate—  
 “ Can any hour blot you out from my prayers ?  
 “ Not so—I will teach you to live in the right path,  
 “ And then to enjoy the wish'd-for favour.  
 “ Only act, as it becomes the servants of Heaven,  
 “ And worship, with your heart, your heavenly Father ;  
 “ Recalling all the great things he has done for you, and  
 fearing,  
 “ Both king and people, the anger of God.”

*Saul offends by offering Sacrifice.*

The trumpets have sounded—and the alarmed band follows Saul,  
 Led to meet the Philistine host.  
 And countless enemies are there, like the sand of the sea,  
 And shaken Judah hears in terror ;

And hides herself in the dens, and wild thickets,

And pits, and lonely places on the hills.

[1] *Jordanis*  
Some even, astonished, fled beyond *Jordan's* river,

*Galgala, plu.*

While *Gilgal* was the station of the trembling king.

And now, having waited the seven days appointed by  
Samuel,

And beholding his band to become smaller,

“Bring hither,” he says, “what we will sacrifice to the  
Lord,

“And let the whole victim burn on the altar.”

Scarcely had he done this, when with stern eye the prophet

Stands by him, and says, “Why doest thou that unholy  
thing?

“Thou hast not kept the commands of the Lord, or he  
would have given

“The sceptre of power to be held by thy hand:

“Thy race would have been ever royal among the Is-  
raelites—

“But *He* now seeks a man he loves;

“And he shall be the leader of God's people, and shall  
maintain

“The kingdom which you were to have enjoyed.”

O wretched and wondrous change! Six hundred men

Were now alone belonging to their king;

Nor does a smith remain in Israel, nor sword

Nor spear strengthen the hands of the Hebrews;

Except the arms which shine for the king and his son,  
 Miserable defences of the kingdom ;  
 Such a tyranny from the Philistine foe  
 Pervades the subdued race of Judæa \*.

*Jonathan assaults the Philistines by a divine Impulse.*

“ Therefore ” (says Jonathan to his armour-bearer) “ let  
 us go

“ Where the hostile bands shine against us.”

This he meditates without Saul’s knowledge ; but he lay hid

Where the last *pomegranate* o’ershadows *Gibea*.

And *rough rocks* fortified the way where the bravest (*man*)

Was to pass by God’s guidance and precept.

But no threatening things,

No fear could dwell in this heart.

“ For Jehovah,” he exclaims, “ does not count the many,”

“ Or the few—nor does he *bring it to pass* after our  
 counsel.

“ We will go against them, where the camp arises ;

“ And if they command us to stay in that place,

“ So shall it be ; but if to advance further, we will do will-  
 ingly

\* The young versifier must recollect, that the notices, which directed him to place words in the 1st or 2d verse, have generally been withdrawn, for several exercises.

“What God himself, in hidden manner, has enjoined.”

Jonathan and his armour-bearer had come forth from the caves—

“Behold!” a voice exclaims from the Philistines,

“Behold, the lurking Hebrews come into the light—

“Come nearer, ye men, and approach the camp.”

And, on his hands and feet, Jonathan clings to the rock,

And climbs even to the summit;

And there he has performed wondrous slaughter,

The armour-bearer accompanying his leader;

Until the great host (began) to tremble at the strange  
daring,

And the whole camp to be shaken with consternation;

And the band of plunderers, struck with dread, to *be in*  
*move or*  
*confusion,*

And the earth itself, agitated wondrously—

And the watchman looks from the tower of Gibeon, and sees

Thousands to have gone, like the snows;

Sees the bands assailing themselves with civil weapons,

And perishing, smitten with their own hands.

And now the Hebrew, who had gone a deserter to the enemy,

Joyfully returns to the arms of his country;

And the Israelites, hidden in the hills of Ephraim, arise,

And the battle swells with various soldiers.

Whilst afar, into the utmost borders of the land,





But the voice of the people has saved the youth from death—

“ Shall he, the victorious leader, shall he fall ?

“ Not so ; not a hair from his head shall perish ;

“ For he has conquered this day by the favour of God.”

*3d verse*

Thus *Saul* attacked his enemies on every side,

And the hated bands of Moab, and the *Ammonite*,

Pierce in war ; and shook the mighty *Edom*,

And the Philistine land with terrifying force.

*Saul, sparing the Spoils of Amalek, offends again.*

But, commanded to lead his host into the borders of *Amalek*,

And to destroy the whole race with slaughter,

The king quickly executes the injunctions of Samuel,

And marks his path with blood through the land ;

(For long presages of punishment, and great threats,

In vain admonished the guffty nation)

Yet he did not discharge his duty ; but he exempts (from death)

One chosen and royal person ;

And the chief oxen, lambs, and *sheep*, he preserves,

And strikes the vile things alone with destruction.

Hence it repeats the Lord (as, after our way of speaking,  
 The Holy Book says the Lord repeated \*)  
 To have made a fickle king, drawn aside by passion ;  
 And he now commits a dread message to his prophet.

## 3d verse

But *the prophet, alas!* in vain, poured vows through the  
 night,

Wishing to procure favour for the leader of his country ;

*Quem*

*And him* that king now salutes,

Where Gilgal held his victorious bands.

“ And mayst thou be dear to the Lord !” he says ; “ we  
 have performed

“ What thou didst enjoin to be done by our hand.”

“ Whence then” (he replies) “ does this murmur of bleat-  
 ing (sheep)

“ And lowing of oxen enter my ears ?”

“ The people saved offerings for the Lord” —

The answer, which bears the show of piety,

Samuel has reproved—and, “ Hear ! what dreadful things

“ The Lord has spoken of thee this night.

“ When thou wert little, and unknown, he anointed thee

“ To be king, to be head over thy Israelites ;

“ And he ordered thee to overthrow the towers of Amalek,

\* This chapter (1 Samuel, c. 15,) contains, in the 29th and 35th verses,  
 a curious illustration of the strict and popular uses of this phrase.

- “ Until the condemned places utterly perished.
- “ Why didst thou not obey the Lord? and enjoying the spoil,  
 “ Why did thy heart admit this great wickedness?
- “ And for the pious work thou pretendest—whom dost thou  
 try to deceive?
- “ Thinkest thou this can please Heaven?
- “ Does our Almighty Father delight so much in burnt  
 offerings,  
 “ Does he delight (so much), in the sacred rites of his  
 camp,
- “ As in the virtue of those who *obey*\* the law?  
 “ Such a faith\* is to be preferred to all gifts.
- “ Hear, and *parea* the Lord—he opposes rebellious daring,  
 “ And holds it as the *funëbris* sin of *mägice* witchcraft.
- “ Thee also the Lord hath rejected, who rejectest Him.”
- “ Alas! I have sinned,” he replies;
- “ For I feared the people, for I executed their orders—  
 “ But do thou, oh beloved! return with me;
- “ And let our vows be paid together to God!” Thus,  
 having seized  
 The garment of the prophet, the wretched king (says)  
 with vows and prayers.

\* \* The frequent language of both the Old and New Testaments fully warrants the interchangeable use of *obedience* and *faith*.

And tears his robe.—But he—“Thus is torn

*res, plur.*  
“The power of Judah from thee, and given to another;

*colo*  
“Who will better guard the kingdom intrusted by Jehovah,  
*plur.*

“And carry on his wars according to the divine voice\*.”  
*Supremus*

“This is the voice of Heaven—nor hope that the Almighty

“Hath repented of his decree and judgment.”

“I have sinned, I acknowledge, I have sinned—but render  
me

“The honour of a king, before the people, and the elders;

“And worship God with me!” Nor could the prophet  
leave Saul,

Nor despise his mournful vows.

*tyrannus*  
But yet, when he had smitten *Agag* with the sword,

Who himself had made many childless homes;

*Rāma*  
He returns, by a distant path, to his own *Rama*,

While the paternal roofs of Gibea summon Saul.

Nor did the eyes of the king behold the prophet

Again entering the camp of his power;

And the heart of the prophet mourned for the king,

Whom the heavy anger of the Lord afflicted.

\* The meaning of the phrase, “a man after his own heart,” applied by the Lord to David, will best be found by reference to David’s conduct as a *public*, not as a *private* character. See 1 Samuel, c. 13. v. 14.

At this place it has seemed expedient to introduce the first portion of the hexameters, as intimated in the preface.

The different character of the heroic and elegiac measures will be better understood and felt by the classical student (especially by him who has been accustomed to Latin versification) than it can be expressed by any words of the present writer. It appears, however, incumbent upon him to offer a very few observations on the subject, for the use of those who may be instructed in verse-making through the medium of these exercises.

First, then, it is to be remarked, that the genius of elegiac verse almost always requires the sense, or distinct portions of the sense, to be conveyed within the distich; and this preliminary difference separates it as widely as possible from the heroic measure, which not only admits of much ampler licence in this respect, but demands greater variety. The same remark must, of consequence, be extended to the versification; which, in properly conveying the more dilated sense, must also require a freer scope for its own rhythm. The music of the elegiac distich, even when best composed, is indeed little more than simple melody, than a pleasing but confined succession of sounds; compared with that skilful adaptation of parts, that fuller and more varied harmony of the heroic metre. The numerous cadences of the hexameter are certainly capable of much higher effect; as may be illustrated by reference to almost any page of Virgil; the poet who, above all others, has availed himself of the changeful beauties of this noble species of verse. An example may perhaps be required by the student; and therefore a well-known example is subjoined; as a specimen

of that varied distribution of the cadence, or modulated flow of the line, which is effected by the most artful yet natural division of the sense; so that the stops which make the meaning of the poet most lucid, act at the same time as brief pauses in the music, and render his versification most harmonious.

“Qualis populæ morens Philomela sub umbrâ  
 Amissos queritur fetus, quos durus arator  
 Observans nido implumes detraxit; at illa  
 Flet noctem, ramoque sedens miserabile carmen  
 Integrat, et moestis latæ loca questibus implet.”

The writer is aware how peculiar an illustration he has chosen; but Virgil abounds in similar examples of the beauty that he has endeavoured to describe; and the taste of the youthful scholar cannot be too distinctly directed towards them. Of the perilous contrast thus presented to the following attempts nothing need be said; unless in the words of Horace we should add,

“Quàm temerè in nosmet legem sancimus iniquam!”

There seems, in the difference here pointed out between the elegiac and heroic measures, a reason to be found for the expediency of the common practice of beginning with the former, in the study of Latin versification. The *hexameter* of *Ulysses* should not be used until after frequent trials with a less weighty instrument. But that it should be well and warily used at last, is not less plain from the general necessity of studying so material an element of classical poetry, than from the particular motive for such an exercise at present—the great stimulus given to the composition of

hexameters by the prizes at both our Universities. At the same time it is evident, that the early practice of the pentameter has many advantages attached to it; not only from the condensation of sense, and consequent precision of expression, required by the elegiac distich, but also from the very turn of the short line itself; which (especially in the hands of Ovid) has a neatness and elegance about it, not observable to the same degree, or at all events with the same character, in any other description of verse. Many usages also, among the stores of Latin poetical expression, may be considered as almost peculiar to the pentameter. These are recommendations to the study of this metre, which ought not to be thrown away in classical instruction.

Another remark that occurs is the following. Together with the expansion and change of rhythm, a liberty of elision is implied in the structure of the hexameter, which, if it be judiciously used, adds infinitely to the force of the measure. Virgil is here too the model of imitation; or (as servile imitation is far from the writer's thoughts, he would say) Virgil is the poet to be most studied; until an unconscious adoption of his guarded freedom becomes (if possible) the character of the style of his disciples, rather than imitation.

Many other particulars might be added; but as a brief introduction, rather than an essay, was intended, it is here concluded; with the assurance that all the directions for the due composition of the hexameter, here omitted, will readily be supplied by the classical instructor.



*Dāvidēs**David designed for King.*

“ \* At length, therefore, cease to complain ! ” — so the words  
of Jehovah

Address the prophet — “ Why with long murmuring do you

*2d verse*  
mourn for Saul,

“ Why (do you mourn for) a king rejected by me, without  
a limit ?

“ Go, fill your consecrated horn with the royal stream,

*2d. verse* *Jessiācus*

“ And advance, seeking the doors of Jesse, and the threshold

[ē] *Ephrāta*  
of small *Ephratah* :

“ From that race have I selected a king.”

But the prophet (began) to tremble in his mind, and from  
fear of Saul

*nolo*

To decline the way. “ Take with thee what may burn on  
the altar,”

*Jessācus*

Thus again (spoke) the Lord — “ having summoned Jesse  
to the sacred rites,

“ Thou shalt know what to do, and on whom the oil may  
be poured.”

*2d verse, Bethlēmācus*

And now the fathers of Bethlehem trembling beheld the ap-  
proaching prophet ;

\* To facilitate the composition of the hexameter alone (which the  
pupil is here supposed to begin) the sense is made fuller at first, and  
most of the transpositions are marked.

*Edington*

But he disperses their fears,  
 And prepares Jesse and his sons to *celebrate* the sacred rites.

[*e*] *Eliab*

And when he sees the lofty limbs of *Eliab*,  
 And his noble countenance, he deems him chosen of God ;

But warned by an inward voice, that Jehovah doth not  
*2d verse*  
*regard* appearances,

After the manner of man ; but with the eye of heaven  
 Forms his judgment, and beholds mortal hearts ;

*proles*

When now he had rejected seven *sons* in succession,

“ Hast thou not another son ? ” he says — “ (One) who  
 keeps to the pastures,

*novissimus*

“ And guards the sheep, he remains, the *youngest* of these, ”

The father answers. And now, sent for from the fields,  
*2d verse*

He was present, the chosen for the throne ; and the youth

*mico*  
*look'd bright*

*1st verse, roseus*

*honestatus*

With a *ruddy* countenance, and an *ingenuous aspect*, and  
 fair to behold.

Him, having removed afar all who might witness it \*,

*2d verse*

*Samuel* anointed

As the future king, and himself retired

To Ramah ; but the spirit of the Lord urges David

\* Such is the opinion of the best commentators ; and it seems most probable.

With inward incitements, and *pulso* *stirs* his conscious breast.

Far different is the rage of Saul; and with the dire  
dæmon

His bosom swells, now void of piety. Thence his

*2d verse*  
*trembling* servants

Approach, and exhort their king, laden

With heavy anxiety, to procure the gentle consolation

To his griefs, which sweet melody, which *carmina* *music* affords,  
Modulated with a skilful hand, the remedy for sorrow.

Nor was there any delay—already *Jessëü proles* *the son of Jesse* is cele-  
brated

As powerful in the harp and the song, and skilled in war,  
And prudent in business, and lovely in countenance, and

*2d verse*  
*endowed*

*1st verse*  
With the assistance of God—and, sent to the sheepfolds,

*1st verse*  
The servants of the king *seek* the shepherd, and bring him  
back with them.

*2d verse, Dāvidēs panis plar.*  
Therefore David came, bringing *loaves*, a rustic *present*,

*2d verse*  
And a kid with them, and wine, *the wealth* of his paternal  
Simplicity, and the burthen of a patient ass.

And he stood by the king, and excited great affection (in  
him),

And filled the <sup>vices</sup> ~~place~~ of an armour-bearer; and <sup>2d verse</sup> ~~when~~ the  
 hour of grief,  
 The black (hour), shook Saul with a hidden whirlwind,  
<sup>Trepidans</sup> <sup>2d verse</sup>  
 Agitated with the impulse of the dæmon—*then*, silver on  
 it's strings,  
 The harp resounded, struck by the hand of the shepherd,  
 And appeased the rage of his mind; and with the sweet-  
 ness of the song  
 The conquered heart of the unhappy king was at rest.

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*The Combat of David with Goliath.*

And now where <sup>Succōth</sup> *Succoth* raises her towered strength,  
<sup>2d verse</sup>  
 And [*ā*] <sup>Azēcā</sup> her walls, the *Philistines* had pitched  
<sup>1st verse</sup>  
 Their *numerous* camp; whilst, where the Terebinthine  
 valley \*  
<sup>2d verse</sup>  
 Is expanded, the *Hebrew bands* stood on the summit of the  
 adverse mountain  
<sup>2d verse</sup>  
 With their king. When, behold! *the son* of Gath,  
<sup>Gōliās</sup> <sup>moles</sup>  
*Goliath*, advances, of a wondrous size—  
 He (is) brazen as to his helmet, brazen in his glittering  
 arms,

\* The vale of Elah, so called from its turpentine-trees.

*2d verse*

And *bears* a buckler on his shoulders, and a spear of great weight

With an iron point, like the weapons of the giants,

*2d verse*

Himself a giant, looking loftily; and a servant *displays*

*1st verse*

A *shield* before his master. He calls (and tremendous

*2d verse*

*sounds*

*1st verse*

Re-echo to his *voice*, over the hills, and through the whole valley)

The Israelites to the battle. "Why do ye prepare these wars?

"Am not I here, (one) of the Philistine fighting men,

*2d verse*

"And (do not) ye obey Saul? Choose *some one* out of your

*2d verse*

*numbers*

"Who may come to action with me.

"If he shall be conqueror, if he shall lay me in the dust,

"Suffering the sad yoke, we will all be servants to you;

"But if otherwise, do ye yourselves, O men! serve your enemies.

*2d verse*

"Let some one therefore come forth, who *may be willing* to contend alone with me,

"And to decide the victory upon *one life*."

*2d verse*

The alarmed prince heard this; all *Judæa* heard it

*2d verse*

With anxious fear. But he, *the youngest son* of that aged

[*ē*] *Ephrāthites, 2d verse*  
*Ephrathite, had sought his own rustic offices*

Again, and kept his father's sheep

*Bēthlēmīcus*

On the hills of *Bethlehem*, as before ; while in brave arms

*2d verse*

His three brothers shone afar, and *defended* their king

*1st verse*

In a *proud* station. At length Jesse (said) these words—

“ Begone,  
 “ Beloved boy, and, carrying loaves and parched corn,

*2d verse*

“ Seek the camp, and inquire for your *brethren*, in this time  
 of war,

“ How they fare.” And now in the very threshold of the  
 battle,

*fremo cano*

While the armies *shouted*, and *gave* by turns the dreadful

*2d verse*  
*signals,*

*adsum*

The son of Jesse *came into* his native camp ;

And trusting his chariot to his attendant, runs into the  
*turbidus, 2d verse*  
*disturbed host,*

And sees his brethren mixed among the thousands.

*ago* *2d verse*

And as they *talked* with each other, the lofty *son* of Gath

Advances, Goliah, of a wondrous size,

And with his accustomed words provokes the bands,  
*arma, 2d verse*  
*agrè*  
 faintly opposing him.

But the blood returns *cold* to the hearts of the Israelites,  
*2d verse*  
 And the pale nation flies from the proffered death.  
 Yet it speaks of great commendations of warlike fame  
 To be bestowed on the conquering chief, who shall over-  
 throw the enemy,

Gigantic in size, and vast *weights* of abundant treasure,  
*2d verse*  
 And wedlock also with the daughter of the king.

“ Shall he then,” cries David, “ shall he enjoy this *reward*  
*2d verse*  
 “ Who hath conquered the Philistine, and washed away

*1st verse*  
 “ That disgrace from the Israelites? Who is he, that dares  
*minaciter*  
 in threatening guise

“ To insult the living God? Why does he challenge  
*1st verse 1st verse 2d verse [c] Eliabus*  
 “ His chosen band?” But with severe voice, *Eliab*

*1st verse*  
 Reproves him, *speaking* : “ Why into these contests of war,  
*2d verse 2d verse*  
 “ Vain (boy), dost thou come? With what *keeper, boy*, hast  
*2d verse*  
 thou left

*1st verse, ad tesqua, 1st verse*  
 “ The few sheep in the wilderness?” But to his brother





1st verse

“With a like death also, who challenges the arms of Jehovah—

2d verse

“For he who delivered me from the bear, and from the fangs

1st verse

“Of the cruel lion, that God will favour me going

“Against the face of his enemy, and will defend me in my great attempt.”

Then the king, offering his vows, and praying for prosperity,

Dismissed the youth, and clothed him with royal armour ;

But he rejects untried weapons, and a burthen,

2d verse

Hostile to his strength ; and choosing five smooth pebbles  
From the water of the brook, and placing them in the

2d verse

shepherd's scrip,  
And having taken his sling in hand, and his staff,

A boy simple in countenance, he approaches his furious  
enemy.

2d verse

But looking round with stern eyes at the trembling hosts,  
invalidus

And beholding one of weak strength, and ruddy with youth,  
Thus about to contend with himself, “To dogs (then),”

Goliath  
Thunders, “am I likened? that unarmed, and, wretch!

1st verse  
“With a staff alone thou wilt fight? May our gods, thou  
vilest,

1st verse

“ Strike thee with swift destruction! Come hither, and

2d verse

I will give

1st verse

“ Thy miserable carcase to the birds and beasts”—To whom  
he thus:—

2d verse

“ Thou opposest me with sword, and shield, and the spear  
of the soldier,

3d verse

“ Fierce (champion!)—I will attack thee, the Supreme being  
my guide,

“ The God who rules the Israelites—not with my own  
*impetus*  
*strength,*

“ Not with (my own) weapons, unbeliever!—and, conquered

2d verse

by this arm,

2d verse

“ Thou shalt be laid on the ground, and the *glory* of thy  
head shall perish, being cut off;

2d verse

“ And many *bodies* of thy friends, slaughtered together,

“ The birds shall feed upon, and the bitings of wild  
beasts:

*Jūda*

“ That all the earth may know Jehovah dwells in *Judah.*”

*obvius*

He spoke, and running up, he rushes to meet his vast  
enemy,

And whirling, with wondrous skill, the pebble placed in  
his sling,

He throws it—but that stone, driven into the forehead of  
Goliath,

*venio per*

Passes into his brain, and sinks itself in the full flow of  
blood.

The giant fell over his arms with a resounding crash.

*2d verse*

The conqueror had no sword, but at once leaping upon

*1st verse*

*2d verse*

His prostrate enemy, he snatches his own sword from the  
sheath,

And has cut off the head of it's master. On every side,

*2d verse*

over the whole fields,

*turbatur*

Immediately there is confusion; and, turned back, the

*2d verse*

Philistines fly

*2d verse*

*2d verse*

In a mass\*, scarce looking at the prostrate limbs of Goliath;

*2d verse* *Judæa*

And shouting Judah follows, frantic

*1st verse*

*2d verse*

With new triumph, and calls upon bloody slaughter,

*plur.*

And lets loose all the reins of her resentment.

The fierce enemies fell under repeated blows,

\* Such epithets as could be spared, without injuring the poetical character attempted to be preserved in the sense, have been already occasionally withdrawn; and the marks of transposition will now in more cases be omitted.



How sacred and sweet a covenant of friendship! what is

*2d verse*  
more pleasant

*1st verse*  
Than that, on earth? what more worthy of the sight of Jehovah?

*2d verse*  
Nor could the love of the mind be shown enough, except by many a gift,

*2d verse*  
And Jonathan adorns his companion with his own robe, and his very sword.

*2d verse*  
But moreover\* he was most acceptable to the servants of the king, and also to all the people;

*studia*  
And he was set over the works of war, and the band of the brave,

*adjective*  
Skilled in his duties, and wisely enjoying his honours.

But, behold! exulting from the walls of Israel;

*infinitive*  
A female choir hastens, and fills with song,

*2d verse*  
And dance, the ways. They meet David returning

*1st verse*      *2d verse*  
From the destroyed enemy; and, Saul being a witness, repeat

*1st verse*      *2d verse*  
Their sounding joy, striking with hands on high

*1st verse*  
Their re-echoing timbrels, and singing alternately—

\* *Quin*, for *quinctiam*.

*2d verse*  
 "Lo! they have returned home—Saul, who *has slain* his  
 thousands in war,

"And David, who (has slain) his ten thousands!" But  
*3d verse*  
 the greater honour

Taken away from himself, in the praise of his countrymen,  
*1st verse*  
 has raised the anger of the king;

*2d verse*  
 And he now imagines in his mind the youth ready to envy  
 his very kingdom;

And with the eyes of envy begins  
 To behold him, and to surround with dark evils.

Nor was there any delay—impelled, divinely, with dæmo-  
 niac impulse\*,  
 The royal mind meditates vast wickedness, and dares

To undertake *in person* what it has conceived. While the  
 strains  
 Which had been pleasing to him, and could before drive  
 the black grief

From the mind of the king, with the art that he was wont,  
 The son of Jesse repeats, and bends over his loved harp—  
*2d verse*  
 The tyrant throws a dart, dreadful in rage and deceit,

\* The permission of evil influence, on the minds of those who resist  
 their better thoughts, is fearfully illustrated in this and other scriptural  
 examples.

From his right hand, and meditates iniquitous death  
 Against the incautious youth.—God delivers him from such  
 terror,  
 And removes him from the station of dire danger.  
 God is ever a guardian to his own children! nor does he  
 desert them  
 In times of difficulty, nor in the very hour of death.

Now far from the sight of the king, but taking care of  
 his warlike commands  
 With equal obedience, the son of Jesse  
 Walked among the Israelites, and held the heart of his  
 faithful friend

*2d verse*

Yet bound in piety and love.

Closer, from the hatred and cruelty of his father,

*2d verse*

The bond of friendship grows to Jonathan; and they partake  
 All the cares, and all the joys of life,

He and his companion. How does the dire and sad temper

Of the tyrant differ? \*To him, compelled to hear the fame

Of David, and to hate it together, lurking fear *pulso*  
 strikes against

\* It has not been thought necessary, after the practice acquired in the earlier part of the book, to assist the pupil with directions to omit pronouns, prepositions, &c. The discovery of such omissions for himself, as soon as ever he can make it, will best fix in his mind the differences between the Latin and English idioms.

1st verse

The *sluggish* heart, and hatred not to be appeased.

But the public reverence subdued these dark movements,

2d verse

And that *general honour*, which, powerful, like a brazen wall,

1st verse

quin

Surrounded the son of Jesse—*But also* the royal virgin,

2d verse

Granted as the greatest reward of virtue, came

1st verse

Into the embrace of *her husband*, and crowned him with  
love.

*David, again in Danger, again is delivered from  
Death.*

otia, 2d verse

But not in the mind of Saul the rest, not the repose known

1st verse

To virtue alone, continues.—Whatever favour

He is forced unwillingly to bestow on the son of Jesse,

He turns it to treachery, and to the darts of death.

If by chance he should have given to his youthful servant

1st verse

*Illustrious honour* in the front of war, he hopes

1st verse

The bright path of *glory will lead to the grave*. If the  
daughter of the king be given,

novatus

She brings mischief with her, *re-attempted* by her father,

(Although she herself hates the deeds of her parent)



And hidden fraud, and greater dangers of death.  
 And now Saul commits to his son to be executed  
 This wickedness, if he will do it.—To slay thy guiltless  
 friend,  
 Thee, Jonathan, with thine own hand! A different will  
*Stat* *spectabilis*  
*Is fixed* in thee, and honour *proved* by difficult trial.  
 And approaching his beloved companion with warning spirit,  
 “Alas! fly, dear to me!” (thus the trembling prince begins)  
 “And lie hid in that field in which we shall meet,  
 “I and my father—whatever shall have been prepared  
 2d verse 2d verse  
 “Shall soon be told to you—and if any love can save you  
 1st verse  
 “From these attempts, you may be saved by my love.”  
 Thus he to David.—“But thou, my father,” he says,  
 2d verse  
 cast away  
 1st verse  
 “Thy unjust purpose—nor, whom thou hast once loved,  
 “Pursue him now in different guise.—Not in such manner  
 does he  
 2d verse  
 “Seek thee; but much and great favour does he deserve  
 from thee

\* *Heros*.—This is one of the few peculiarly classical words that has been admitted.—To avoid them in general has been no less necessary than difficult.

“ Ever, by good offices,—Let the joyous hour arise to thy  
mind,

“ Remembering all actions in thy just thoughts,  
*2d verse*

“ When God *showed* great salvation in the midst of Israel

“ With his almighty hand ; and, himself the minister  
*2d verse*

“ Of divine assistance, the son of Jesse against the *giant*  
enemy

“ Did not tremble to go, having laid aside his armour.

“ Thou also beheldest him returning, and high in triumph  
*adjective 2d verse*

“ *More gratefully receiving, didst delight* to adorn with  
honourable gifts  
*plus*

“ And with *affectionate* mind.”—Nor was the breast of Saul

Untouched by the advice—but, with the same countenance  
as before,

*1st verse*  
He favoured the friend of Jonathan, *admitted* to himself ;  
again,

Swearing, by the formidable name of the Lord,

That he should pass his life with him safe from snares.

“ Name of virtue, and fugitive form,

Deigning to dwell in the mind of blood-stain'd tyrants !

*2d verse*  
Scarcely had *the son of Jesse* again conquered the enemies  
of his country,

And brought back warlike glory,

When, seized with the access of his accustomed dæmon,  
within,

*fores*

*2d verse*

In his house, but holding his iron spear, Saul was sitting;

And, the harper pursuing his ingenious labours,

That he might relieve with song the burthen of the heart,

*2d verse*

The wretched king again, by night, meditates the work of  
blood;

*2d verse*

And again casts the weapon with dire violence

At the youth—to avoid that furious right hand

Is granted to him; and, delivered, God favouring him, he  
escaped

From the threatening evil, and the image of present death.

Nor was this sufficient to the king eager for slaughter—  
and he sends ministers

Of his cruelty to the threshold of David, and the innermost  
parts of his house,

To seek for the harmless master. But his wife

*Micâlê*

Michal, faithful in misfortune, and experiencing kindred  
grief,

*2d verse*

Makes known the nearer destruction, and trembling sends

*2d verse*

away by a window

*1st verse,*

Her warned husband—then, with benignant deception,

Skilful, she filled the bed of her husband with an image,

Put a pillow under it's head, and <sup>2d verse</sup> covered the whole with a  
garment

Thrown over it, pretending that the sick <sup>2d verse</sup> body of her husband  
Lay in the bed, and languished with sad disease.

But, behold! the mad thirst for slaughter has impell'd  
<sup>2d verse</sup> the tyrant himself

To enter into the chamber of the hated David,  
That he might oppress with his own hand his enemy without  
strength;

Thus labouring with sickness, and unable to contend.

Then, incensed at his daughter, he departs: nor does he  
lay aside,

<sup>1st verse</sup> So often baffled, the wretched burthen of his bitter hatred;

But, even into the recesses of the farthest Rama,  
Filled with the strains of the prophets, where he, <sup>2d verse</sup> Samuel,

<sup>1st verse</sup> Holier from age, and honour, <sup>vigeo</sup> flourished,

He commands his servants to go, too well adapted to his  
<sup>2d verse</sup> cruel offices.

<sup>2d verse</sup> The unexpected <sup>2d verse</sup> energy of God seizes these men, praying  
against their will;

And comes, with a sacred fervour, over

Their prophesying minds. The same miracle,

Thrice repeated, strikes the men <sup>1st verse</sup> who are sent.—And he,  
himself,

Still tenacious of <sup>1st verse</sup> his wicked purpose, <sup>2d verse</sup> Saul breaks through

<sup>1st verse</sup> The tranquil dwelling of <sup>1st verse</sup> the prophet; and, labouring with

<sup>2d verse</sup> sudden impulse,

Glows with the image of piety,

Ignorant, alas! of the truth, and compelled to praise the Lord

With unwilling lips. The king therefore, <sup>2d verse</sup> stripped of royal  
honour,

<sup>nudus</sup> And bereft of his garment, and the ornament of war,

Casts himself before the feet of Samuel, beloved

Once in another and better manner: and, <sup>2d verse, 2d verse</sup> impious, increasing

<sup>1st verse</sup> The praises of the prophets, feels himself a prophet

With astonished <sup>1st verse</sup> breast, and turns pale to hear his own

<sup>furor</sup>  
<sup>inspiration.</sup>

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*The Conference of David and Jonathan:*

And the alarmed son of Jesse had fled to the towers of Rama,

“And in what have I transgressed, O Jonathan! in what

<sup>2d verse</sup>  
before thy father

2d verse  
 "Have I offended, oh thou, dear to me! that he aims at my  
 life

1st verse 2d verse  
 "Severe weapons?" Thus he.—"But, oh! may God forbid

1st verse  
 "Such an attempt to be made!" his weeping friend  
 answers—

"For thou shalt not die—there is nothing, without me as  
 a witness,

"That my father will do—why should I be ignorant in  
 this alone?

2d verse  
 "Not so!"—David again: "Thy father has perceived thee

1st verse  
 "Constrained with love of me; nor, by uttering such things,

"Has he betrayed the unjust undertaking which would  
 distress thee.

discrimen, 2d verse  
 "But—believe thou me—by a narrow space flying from

1st verse  
 "The jaws of death, I am kept from it scarcely by one step."

—"Whatever thou wilt, I will do"—pressed to his heart  
 with grief

The prince says. To whom thus the son of Jesse:

nōvilūnā  
 "The new moon will be present with us to-morrow—

2d verse  
 I am bound.

1st verse 1st verse 2d verse  
 "To attend the rich feast of the king—but suffer me

participle  
 to lie hid

*1st verse*

“ *In the field*, till the third day retires with dying light.

“ If thy father calls for me when absent, say that I

*adjective*

“ Have *quickly* sought the loved confines of the land

*Bēthlēmīcus*

*of Bethlehem,*

“ On account of the sacred rites, which now our whole house offers

*adjective*

*2d verse*

“ *Annually*. If he listens with patience, *this will be* loving to us

“ And joyful ; but if he is inflamed with the heat of anger,

*2d verse*

“ Sad evil hangs over me. Thou hast with me *ratified*

*1st verse*

“ Strong *bonds* of affection ; and before Jēhovah

“ We two are sworn and bounden companions.

“ But if any wickedness is known by me, do thou thyself

*2d verse*

with *thine own* arm

“ Destroy me, nor give me up to thy unfavourable parent.”

*caput*

—“ Ah! may this be far from thy *life*, far, every injurious thing,

“ Beloved-one, from thy (life)!” exclaims the prince. “ Let

*2d verse, 2d verse*

*us go away together*

*1st verse*

*2d verse*

“ Into the accustomed *field*.—God of Israel! *Great God,*

*1st verse hic, 2d verse*

“ Behold *the friends!*—if *my spirit* shall have concealed any thing from him,

“ Whether my father shall prepare evil things or good,  
 “ If it shall not have sent him away warned, or recalled him,  
 “ Immediately, as the matter itself enjoins, or seems to en-  
 join,  
 “ Mayst thou strike me with death! Protect him, Jehovah,  
 “ As thou hast been a protection and a support to my  
 father ;

*2d verse*

“ And *let him be* the defender, not only to myself, but to all  
 hereafter

*2d verse*

“ Springing from me; when *thou shalt have subdued* on every  
 side

*1st verse*

“ His *conquered enemies* beneath the feet of David,

“ And shalt have crown'd him with wish'd-for peace, and  
 highest honour.

*sancio*

“ And that covenant, which is again *made* between us in  
 this field,

*2d verse*

“ Exact thou from all his foes, in all *time*

“ To be observed, and expiated \* with great affliction.”

*2d verse*

Therefore again these most faithful *hearts* adjure them-  
 selves

*1st verse*

With a *sacred* oath, and testify their full affection.

“ When to-morrow, O son of Jesse! thy seat shall be  
 vacant,

\* That is, atoned for, if broken—*plandus*.



"Thou wilt go to thine ancient hiding place, and by a stone  
thou hast marked,"

(Thus speaks Jonathan) "<sup>conterminus</sup> near to it, thou wilt pass the  
hours

"Until I come—and I will come quickly, and <sup>2d verse</sup> will shoot  
three arrows

"At the side of it, as at a mark. If <sup>2d verse</sup> I give these commands  
<sup>1st verse</sup>

"To the servant, 'Take up the arrows that fell near thee,'  
<sup>2d verse</sup>

"Then, beloved, come—to thee peace, to thee <sup>2d verse</sup> all prosperous  
things

"<sup>1st verse</sup> Turn out;—but if I say, 'The arrows have fallen farther—

"(Then) <sup>adjective</sup> promptly begone, God defending thee! and those  
<sup>2d verse</sup> inmost pledges.

"Of friendship, which are ratified <sup>1st verse</sup> to us with perpetual  
affection,

"Those also that God will defend with his arms."

---

*Saul is enraged at his Son, who keeps his Faith with  
David.*

They have departed, alike in mind, and in faithful bosom,  
Thus having conferred between themselves in secret dis-  
course,

The son of Jesse, and the <sup>genus</sup> son of Saul. But the royal <sup>2d verse</sup> table

*1st verse; solennis*  
 Now spreads its appointed feasts; and the king in the hall  
 Sitting in the midst, with a glittering band of nobles

*2d verse*  
 Is surrounded—but he beholds the empty seat of David

*1st verse*  
 With attentive eye, and revolves it in his silent mind.

*2d verse*  
 The next day was at hand.—Nor able now to fancy to him-  
 self the cause

Of the seat yet empty, “Why, my son,” he speaks out,  
*2d verse* *2d verse*  
 “Was that son of Jesse absent from our feast of yesterday  
 and to-day?”—

“He requested that it might be allowed him to be absent,”  
*2d verse*  
 Thus replied the prince, “that he might go to his paternal  
 towers,

*2d verse adjective*  
 “Where his whole family is annually busied in offering sa-  
 crifices.”

*acerba* *2d verse*  
 But, looking fiercely, and with vengeful mouth, Saul

Replies—“Oh woful wickedness! and with rebellious  
 mind,

“Degenerate (youth)! Therefore, to thyself a disgrace,  
*parens*  
 and to thy mother

“Thou bitter enemy, thou lovest that son of Jesse

“Even unto the loss of thy kingdom, and the death of thy  
 honour!

“ Send thou therefore for him, condemned, and to be opprest  
with death,

“ How deserved! or I, thy very father—” But the friend  
Fearless opposes him enraged.—“ By what crime has he  
deserved death?

“ What wicked acts has he done?” Nor more—but in the  
breast of the king

Phrensy was inflamed—and he casts against his son himself

*2d verse*

His infamous dart.—*Jonathan* with rapid step hurries from  
the hall,

*2d verse*

And *sadly approaches* the wonted field, when now the dawn  
returned,

And takes his servant with him, and his bow together,

Watching over his purposed work.—Then the dismissed  
arrow

*2d verse*

Flies forward beyond the goal, and far *over the head*

*1st verse*

(Of the *little attendant*.—“ Seek thou for the darts farther,

*2d verse*

“ Oh boy!” (he cries out)—“ but now carry *those things*,  
having taken them up,

“ Homeward.”—But when, none witnessing, alone

*Jonathan* stood in the fields, and alone from the cave

*2d verse*

*adjoining*

The son of *Jesse* had come forth, eagerly both

They rejoice to run, the one into the embrace of the other,



Weeping, and joyous together; but the breast of David,

*2d verse*

Overwhelmed with cares, and admiring the great love  
Of the prince, sank down, and melancholy

*1st verse*

At such great evils, was astonished—until he had poured forth  
tears

*1st verse*

*2d verse*

In an abundant stream, and bedew'd the face of his faithful  
friend.

*1st verse*

First to their present duty, and the demands of the time,

*usus*

Jonathan returns in spirit—" Begone, beloved! bearing,

*2d verse*

" Oh! with thee safety and peace! We have both sworn,

*1st verse*

" And God was present as a witness to that oath,

" Ever to maintain friendship, ever love,

" A great covenant of affection between us, and to be kept

*3d verse*

" By all the blood of our families, and our descendants in  
late ages."

*1st verse*

The son of Jesse arises more tranquil, having laid aside the

*2d verse*

*æstus*

*tumult*

Of cares, and depending upon the Deity;

And he departs into the thickets—while Jonathan turns  
himself

To the anger and the countenance of his father, and has mingled in the mid city.

*David wanders about—lies hid—and avoids Death.*

*2d verse, Jesse's, 2d verse, 2d verse*  
And now the exile, the son of Jesse, alone approaches the priest

*1st verse, Nomba\*, 2d verse*  
Tarrying in the land of Nob; and thence excites fear

*1st verse 2d verse*  
In the holy man. He is compelled to feign royal injunctions upon himself,

*2d verse negotium*  
And that something sudden, and great of duty, was intrusted (to him),

*panes*  
Not to be told—and he demands for the occasion loaves of bread;

Which, even (those) offered on the altar, the most merciful  
*2d verse*  
hand

*1st verse*  
Of the priest grants him, because it seemed lawful to him to grant them;

Hunger demanding them—but, a witness of the friendly deed.

\* It perhaps may be expedient to intimate, that the Latinization of scriptural names, as they occur in the English Bible, is in some instances imitated from the usages in the Septuagint; and in others formed as appeared best, with attention to analogy and to soundness of sense.

*Dōcēnē* [ī] *Edimē*  
*Doeg* is present with hostile countenance, the son of Edom,

*2d verse*

And chief of the herdsmen, who discharged the affairs of  
 the king.

*2d verse*

Moreover, David receives the sword, which he knew of yore,  
 The sword which himself had taken from the slain Goliath,  
 Preserved within the sacred threshold,

*reduz*

And now returning to himself, it's master, in the hour of  
 danger.

[ū] *Achisus*

Then he betook himself to king Achish, and the towers of  
 Gath,

Where his own fame had already gone before with too much  
*tumultus,*  
*noise,*

Recalling the memorable song of that time,

*2d verse*

When thousands slain by Saul, ten thousands by David,

*cano*

In the war, the Jewish damsels celebrated.

*damsē*

What should he do? by what way the destruction, by what  
 art the danger

Should he avoid? His heart discovers a sudden stratagem;

And he feigns himself forgetful of himself, wanting reason,  
 And void of spirit.—His pretended madness availed him;

*object.*

And, quickly, far he fled from hostile fields;

*utens*                      *2d verse*

Despised, and happy in *finding the subjects of Achish* so  
contemptuous ;

[*ā*] *Adūlla*

But the cave of *Adullam* laid open  
It's entrance to the illustrious man, and received him in  
it's dark station,  
Weary of hostile hatred, and from long wandering of ways  
Exhausted, and hoping for rest in death alone.

---

*David prays to God—praises God.*

For these and subsequent extracts, see Psalms 142, 34, 57—and, for  
shorter references, 10, 140, &c.

Yet that grief was not lasting ; but before the right hand of  
**Jehovah**  
He hastens to bend himself, and in the middle darkness,  
And nocturnal horror of the place, where the dire haunts  
of wild beasts  
Lie hid, the exiled son of Jesse, from his pious heart,

*Integro*

*Begins* this (strain) : “ I cried to the Lord with my voice ;  
my griefs

“ I told to the Lord—with prayer and vows I sought

“ The wonted comfort of the wretched ; and although my

*2d verse*  
*unhappy mind*

*1st verse*

*2d verse*

“ Was *overwhelmed* with evils, thine eyes even then beheld,

1st verse      2d verse  
 " Merciful God, my feet! the path of thy servant was known  
 to thee

" Over doubtful hills, over dark ways,

*Instructus*      2d verse  
 " Beset with new snares; when none with friendly hand

2d verse  
 " Would dare to support me, none to conceal the wanderer—

" My mind is cast down, and, with no avenger,

" Devoted to destruction. But thou, oh mercy of heaven!

2d verse  
 " The only rest, and the only defence to me, while I am  
*versor*  
*dwelling*

1st verse  
 " In this upper air, art present! Weigh my complaints,  
 " Avenger! yet (weigh them), for I am laid on the ground,

2d verse  
 and my powerful enemies

1st verse  
 " Far excel me in strength—therefore snatch from the  
 chains

" My sad soul, that it may be able to praise the great Je-  
 hovah

*adjective*    *participle*  
 " Freely; and joyous I may be surrounded by ingenuous  
 friends,

" Celebrating thee in social worship, and with united  
 prayer

" Standing before thine altars, who hast so preserved us."





For ever! <sup>2d verse</sup> Every good bosom also shall rejoice at <sup>2d verse</sup> hearing these things.

<sup>2d verse</sup> " Oh, ye *little* bands, together with me,  
" Worship God, and extol his tremendous name!

" I sought the Lord in my vows, and the ears of the  
Most High.

<sup>plural</sup> " Received my prayers—*fear* fled far away,  
" And shame, and mournful clouds, from my <sup>obscurus</sup> darkened  
countenance.

<sup>2d verse</sup> " And the humble, witnessing the voice of the *poor*, ac-  
cepted by the Deity,  
" And his life snatched from the dread of death,

" Shall behold exultingly, shall exultingly renew their  
vows.

<sup>praterperf.</sup> " Those who *fear* God, around them the <sup>2d verse</sup> *angel* of the  
Lord

" Places his awful arms, and removes their threatening  
enemies.

<sup>examen</sup> " Oh! make the *trial*, and yourselves examine, how great,  
<sup>qualis</sup>

" And of *what* character, God is! for thrice and four times  
<sup>happy</sup>

" The habit of doing any thing is expressed by the praterperfect  
in Latin as well as in Greek.

- 2d verse*
- “ Are they who trust the Lord. Ye holy *breasts*, fear the  
Lord ;
- “ There is no other fear, there is no mournful want,  
*2d verse*
- “ When He is our guide. You may see through the forests  
*infinitive*  
the young lions *wandering*
- 2d verse*
- “ Oppressed with hunger—but he, who *worships* Jehovah  
*1st verse*
- “ With constant *love*, shall need no support.  
*edisco*
- “ Hear, O ye youth! and *thoroughly learn* my words,
- “ That this pious fear may seize upon your whole mind.  
“ Who would wish to prolong the extended course of  
his life,
- 2d verse*
- “ And to behold happy days? let the *holy* custody of the  
tongue
- “ Be maintained by him, nor with any sprinkling of deceit
- “ Let him stain his lips. Follow whatever good you shall  
see,
- “ Avoid whatever evil. Seek peace—you shall enjoy peace.  
“ The eyes of the Lord are open for his saints ; and  
opened
- “ Is the divine ear to their unhappy lamentations.
- “ God beholds, with an angry countenance, those who  
commit wickedness,
- memorimago*
- “ Nor shall their *memory* remain in the earth.

- pius*  
 " The righteous renew their piteous vows ; and again the  
 Most High  
*2d verse*                      *2d verse*  
 " Hears them, and is ever present with his own, wretched,  
 and grieving in heart,  
*bené*                                      *singular*  
 " Whoever *duly* repent of their bad *undertakings*,  
 " Whoever lament the deeds they have done without the  
 Deity.  
*2d verse, 2d verse*  
 " The righteous suffer many sorrows, but *God will deliver*  
 them  
*1st verse*                      *2d verse*  
 " *From all* ; and will protect *all* the bones of the just,  
*2d verse*  
 " Lest they ever should be broken. But the *divine* anger  
*profanus, 1st verse*      *2d verse*      *2d verse*  
 " Shall oppress the *wicked*, who *direct against the innocent*  
*1st verse*      *qui*      *1st verse*  
 " *Shameful hatred and bitter death*—their house shall lie  
 desolate.  
*2d verse*  
 " Not thus those, who trust in heaven, *shall be compelled*  
*2d verse*  
 to mourn  
*2d verse*  
 " Their home void of inhabitants: for *God himself* is the  
 Redeemer  
 " Of their souls, and demands them from death.\*"

\* Full directions are given, and the sense is preserved complete in the selections from the Psalms, for many reasons ; and, among others, that the tutor may, at an earlier period, if expedient, apportion to the attainments of his pupils these exercises in hexameters.

The son of Jesse, strengthening his host with this strain,

2d verse

Provokes them to social praises, and vows offered

1st verse

By the *whole band*; and kindles piety in the resounding  
caverns,

N. B. The above passages, and those that follow from the Psalms, are generally supposed to have been composed by David on the several occasions here recorded.

*Stirred up by the false Reports of Doeg, Saul kills  
the Priests.*

2d verse

But lest the heavy rage of war *should oppress* his parents  
In their old age, the son of Jesse was alarmed,

Moöbes

And approached the king of the *Moabites*, and suppliant  
asked

fraus

A safe habitation for them without *injury*, until God

1st verse

2d verse

Crowned *his attempts* with what end, he chose *Now he  
beholds*

Gädeus, 1st verse

qui, 2d verse

profanus

Gad, the prophet, advance; and warn him from the *idolatrous  
region*

2d verse

2d verse

To depart a fugitive; and command him to seek the land  
of Judah,

1st verse

tesqua

And the *well-known wilderness*, and trust in the guidance of  
the Lord.

Therefore, again the eagle is brought back to the forests of

Judah, *2d verse*

And, although lying hid, hides his head in his native land.

But Saul, being informed that *regions* subject to himself

*1st verse* Were again inhabited by the hated son of Jesse, *infir* speaks in these words,

The band of his attendants surrounding him, and in the threshold

*1st verse* Of his ancestral Gibeon holding the spear: "Not one there-fore of his subjects

*qui* "Was present to the king, to betray the hiding-place of his enemy!

"The son of Jesse then to you, ye unwarlike hearts,

*2d verse* "Has promised vineyards, and fields, and whatever pleasant thing ye wish—

"All things—and ye depend on him as your friend!

"And ye will stand at his command, bearing arms

"Under him as a leader—and a hundred men shall obey some of you,

*1st verse* "And a thousand shall obey others! and when Jonathan,

*1st verse* "My (son), himself with an unjust covenant opposes his father's commands,

*2d verse* "Yes, even planting snares and a shameful host against my kingdom, *castra, 2d verse*

“ He excites the son of Jesse with his allied arms—  
 “ Not one of you with spirit, and just faith, not one of you  
 with the impulse of war

“ Assists me!”—But Doeg replies with prompt voice—

2d verse

“ I myself have seen the son of Jesse, where the *holy*  
*limina*  
*precincts*

1st verse, *Nomba, macant* 2d verse

“ Of *Nob* are displayed; and the *perfidious* priest with  
 much affection

“ Received him; refreshed him with food, when wanting  
 it,

“ And sent him, armed with the sword of Goliath, to new  
 wars.”

[ā] *Ahīmēlēchūm, accusat.*

Therefore, *Ahimelech*, sent for from the borders

2d verse

Sacred in vain, and a *large* band of kindred blood  
 Of prophets, thus the king addresses with hostile spirit:—

2d verse

“ Why have ye, and your son of Jesse, *aimed* impious

2d verse

*injuries*

1st verse

“ *At your king?* and have given him bread, and a sword

*præterperf. infn.*

“ To his hostile hand? nor to *consult* the Lord

“ For this youth hath it shamed you, nor to stir up rebel-  
 lions

*Insidiæ*

“ *Stratagem*s, and to prepare danger against my life.”





Prophets, bearing in vain their linen garments,  
 They have sunk upon the ground; and reddening (over)  
*dativæ*  
 the whole of *Nob*

The streams of death have bedewed the walls;  
 And youths and aged men lay together slaughtered,  
 And the wretched band of infants, and sweet damsels,

*2d verse*

And matrons, venerable in piety. But the lavish *râgë* of  
 murder,

Even against the flocks and the herds, ignorant of evil,

*scævio*

Was inflamed, and exhausted the city of living things.

*2d verse*

But, behold! one *offspring of the prophet*, alone surviving  
 out of his brethren,

[*ä*] *Abiathârüs* *2d verse*

*Abiathar*, flies from his dreadful enemy,

*Härëthus*

And runs into the forests of the shady *Hareth*,

The hiding-place of the son of Jesse, a messenger of  
 sorrow,

*infandus*

*2d verse, ablat. abs.*

A reporter of the *unholy* destruction—at hearing which he

*1st verse*

Deeply *groans*: “ And thou, O best God!” he cries,

*2d verse*

“ Now behold thy (servants) slain! whom the impious hand  
 of fraud

“ And cruelty, fierce with the desire of blood,

" Has overwhelmed innocent, and destroyed with a bitter  
slaughter!

" Yes, O Divine Judge! yes, thou wilt repay a vast

2d verse

punishment

" To this wickedness, and wilt extinguish the guilty in  
death;

" Whose tongue swells with the faithless poison of serpents,

" Whose course is swifter to slaughter than the flight of  
the eagle.

2d verse

funera

" Dark in hidden places that liar meditates murders,

" And rolls his savage eyes round all things,

2d verse

" As the lion lying hid in night, until he can approach

1st verse

1st verse

2d verse

" The weak habitation of the poor, and stain his violent  
teeth with blood.

" Rise Thou against the wicked man, most high Avenger!

" Thee the poor, thee the frightened exile, without a  
father,

1st verse

2d verse

2d verse

" Asks for vengeance! snatch, O Great-one! thy servant  
from the threatening whirlwind;

" Snatch him from the terror of the false tongue,

" And from secret deceit, and from ruin walking in dark-  
ness.

raptus

" But thou, O Abiathar! delivered from dire perils,

" Oh venerable man, be of good cheer! If the cause

*dative, 2d verse*  
of the destruction

Tuorum, 1st verse

*salus, 2d verse*

" Of thy race, I myself, unhappy, have been; preservation  
remains due to thee,

" I being thy defender; with me thou shalt avoid

*1st verse*

" The unjust band of thy pursuers, and thou shalt be

*singular*  
covered with the wings of the Lord."

---

*David yet dwells in the Forest,*

Thus he speaks—and inhabits the woods—but a report

*2d verse*  
is spread

*1st verse*

In them, that to the walls of trembling Keila

The Philistines bear themselves, and are despoiling the

*2d verse*  
gathered harvests

Of the Israelites. Therefore the *pious exile* seeks

*1st verse*

*2d verse*

The inward commands of Jehovah, whether his little host

*2d verse*

Ought to oppose itself in war to their cruel enemies?

And the way being permitted, and the Lord favouring the

*duellum*  
war,



*1st verse*  
 He flies from *new* snares by the help of Jehovah,  
 (He) who presents his prayers day and night to the divine

ears.

*2d verse*  
 But the *pleasant solace* of friendship also, greater than every  
 solace,

*2d verse*  
 Is present (with him)—Jonathan, *that pious example*

*1st verse*      *2d verse*  
 Of affection, seeks the haunts, deserted, and known to few;  
 And, having again recover'd his companion through (these)  
 difficulties,

Through various accidents, (through) dangers of death,

*inexpletum*      *2d verse*  
 Rejoices *exceedingly*, and now speaks *with tears*

Dropping on the bosom (of his friend)—“Oh thou! whom  
 the unjust hatred

“ Of my father ceases not to harass, and seek with arms,

“ In vain opposed, dispel fear from thy mind!

“ Thou, hereafter, delivered from his phrensied rage,

*2d verse*  
 “ Shalt be the ruler of the Israelites! Nor is he, *unhappy*,

*1st verse*  
 “ Ignorant of such things—and at your throne, beloved of  
 men,

“ I shall be present the nearest myself, and shall be heaped  
*cultus*  
 with the *kindness* of my friend.”

And again the sweet covenant of friendship was re-  
newed

By those associates, not to perish in any time.

And departing again, the son of Jesse lies hid

In the circuit of the woods; and Jonathan to his father's  
house

Betakes himself, faithful alike to his father and his friend.

Then, where the royal bands held Gibeā,

*Ziphai*

*2d verse*

The *Ziphæan* leaders came; and report that David lies hid

[*ē*] *Echēlāiā*

In the rough places, where stand the rocks of *Hachilah*,

*Jessæmus*

*2d verse*

To the right of *Jeshimon*; and that they wish to show

*1st verse*

The place to the king, seeking it: The joyful king, with  
much honour,

Loads them who favour him—"In whatever coast he shall  
wander,

"Whatever hiding-place my hated enemy shall choose for  
himself,

*2d verse*

"I will pass through all the wilds of Judæa, and pursue

*1st verse*

"His wandering feet." Thus he—and at the same time

raging

*2d verse*

With the bloody desire of revenge, the tyrant seeks

*1st verse*

The *Ziphæan* fields, with his sure guides: but (into) the

*Māōnīs*

shades of *Maon*,

And the caves of the wilderness that are most safe,  
The son of Jesse descends with hasty step, and prevents  
The wrath of his enemies ; yet by the small rampart of the  
hill

Is he distant from death—nor now without the Deity  
*2d verse*  
Would he avoid the neighbouring slaughter ; but God is at  
hand,

*1st verse*  
As often before, for his assistance ; and, in the last danger of  
events,

An unexpected safety delivers him. “ Lead back, O King !

*1st verse* *2d verse*  
“ Thy hasty troops in another direction ! The arms of all  
*Philistæa*  
*Philistia*

*1st verse* *2d verse*  
“ Have invaded your trembling land.” The tyrant is compelled  
to depart

*infectus*  
Without having satisfied his vengeance, and to leave his  
prey

About to be snatched with expanded jaws, and under his  
very eyes

*4th verse*  
Swallowed up by death. The son of Jesse therefore flies,  
extracted

*1st verse* *2d verse*  
From the embrace of the yawning grave ; and, where the  
*Engeddîd*  
rock of Engeddî

*1st verse*  
 Opens it's *fortified* side to him approaching, retires from the  
 king;

*fusus* *2d verse*  
 There, *cast upon* the ground, *grieving*, he offers to Jehovah

*1st verse* *2d verse*  
 His *repeated* vows, and *sustains* himself, sinking, by his piety.

“ Oh thou, heard by me in all dangers,

*2d verse*  
 “ Oh God, again pity thy *servant*, languishing in the black

*2d verse*  
*aspect*

*2d verse* *2d verse*  
 “ Of his sorrows! until the *heavy weight* of this *cruelty*

*1st verse*  
 “ Be *overpdst*, and this restless tyranny.

“ I will pour forth my groans ever to the Lord! The

*2d verse*  
 Lord *does* all things

*1st verse*  
 “ For his *servant*, although I may be sunk in the lowest pit.

“ He, the Most High, will hear this voice of me com-  
 plaining,

“ Snatching me from disgrace and death! I shall not be  
 deserted by him

“ On whom my fixed reliance rests in all seasons.

“ Yes, still I shall be protected by the mighty wing of  
 Heaven,

“ And Mercy, joined with pure Truth, shall descend

*2d verse*  
 “ On this unhappy head! What if the *angry mouths* of  
 lions





And all nations shall repeat thy <sup>plural</sup> name.

*2d verse*

For great is the mercy of God, and alone equal to all the universe,

And true is his voice, and his goodness—Be thou exalted, Jehovah!

And let thy glory fill the earth, and transcend the heavens.

David spares Saul.

And now, the Philistines being repulsed,

*2d verse*

The tyrant returns to his watching, and to the desire

*Engeddicus*

Of pursuit—and where the caves of Engeddi conceal

David, comes in person.—Three thousand followers,

*3d verse*

Chosen Israelites, boldly invade the hiding-places

*1st verse*

*arces*

Of the wild goats, and the rocks placed over their lonely

folds,

And fill them with resounding arms.

And the king, entering a cave to repose,

Lay down, in the very place and time at which,

Farther within the rocks, with his band, was lurking

\* From this place the assistance of epithets, &c. is still further withdrawn. See the observations in the former part of the Book, preceding the title of Judges yet, over the Israelites, as a general title to the sort of omissions which the pupil has to supply.

*Numen*

David—to whom his company—“ Behold ! what the Lord  
 “ Promised you, the wished-for hour shines,  
 “ And delivered into your hands, whatever you choose to do,

*3d verse*

“ He, your enemy, is here !” *The son of Jesse* arose,  
 And cut off the skirt of the king’s robe.

Scarce was this light thing done by his hand,  
 When his virtuous heart is ashamed of the action—

“ And the Lord forbid” (thus he addresses his friends)

“ That I should do this thing to the king, whom Heaven  
     *2d verse*  
 commanded to be anointed,

*2d verse*

“ That I should *raise* my hands against his sacred brows ;  
 “ Or hurt him who is placed in a divine station.”

Thus he restrains the rage and arms of his host,

*2d verse*

Nor suffers *the unhappy prince* to feel the ready bows and  
 swords :

*2d verse*

He departs, *not knowing* his danger.

But David, with sudden impulse, recalls

Saul as he departs—and when he looked back, shuddering

At the voice, which his ear knew too well,

Behold ! he sees him prostrate on the earth, and listens

*2d verse*

To him speaking gently—“ Why, O great king, do you receive

1st verse

“ *The words of evil report against your servant?—Why*

3d verse

*do you believe*

1st verse

“ That *wicked counsels*, and the wish of injuring my king,

*iniri*, 1st verse

*are formed by me?*

2d verse

“ Is it that you have experienced *any such thing* lately,

1st verse

“ *In the neighbouring cave?* Nor were *ardent companions*\*

wanting,

“ Who warned me to destroy you at such a favouring occasion,

“ And impressed the love of vengeance on my mind.

2d verse

“ But I spared you—nor would I raise my hand and weapons

1st verse

“ *Against the king anointed by the Lord.*

2d verse

“ Behold moreover, and *look at* your robe cut off in my hand!

2d verse

“ Why should not he, who could *do* such things,

\* Literally, the “*ardour of companions.*” It has not been thought necessary to continue pointing out the passages where these figures of speech are used; but the placing of the Latin word in one verse, when the English is in another, occurs so very frequently in hexameters, that in the more difficult instances longer assistance has been afforded in this respect.

“ Take off his enemy even by death ?

“ But I wished not this—nor have I *any* hatred of you ;

“ Yet you lay snares for me,

“ And threaten me with death. Let God be the judge  
between us —

“ Do you weigh in your mind, what the precepts of the wise  
say,

“ The wicked do evil actions, and he who flies from wicked-  
ness is righteous.

“ My right hand shall not hurt you—hear your ser-  
vant.—

“ Whom do the royal hosts seek ? Whom, O Saul, do you  
thus pursue ?

“ A dead and worthless dog !—Let God therefore

“ Be my umpire—let God look forth on this dispute.

“ And shine out, my defender, and great advocate.”

The tyrant, trembling at this voice, (exclaims)

“ Is this thy speech then, O son of Jesse ?”

And he sighs, and sheds tears from his eyes—

“ How much more excellent art thou than I !

“ Rising in all virtue ! With what a return of good

- 1st verse*  
 "Dost thou *repay* me always; and, most merciful, spare  
*2d verse*  
 "Thine enemy, now submitted to thee! This was not ever  
*1st verse, 2d verse, praterperf.*  
 "The use of war to combatants, nor do men dismiss the con-  
 quered  
 "In this manner. But thee, for such deeds,  
 "May the great God love! Nor does it now deceive me,  
 "The honour to be held by you, of king; and the sceptre  
*2d verse*  
 "To be strengthened in your hand—but raise by thine oath  
*1st verse 2d verse 2d verse*  
 "This mind all sorrowful—and call Jehovah himself  
*1st verse*  
 "As a witness to your words, that with the sword my sons  
 "You will not slay, nor extinguish the name of Saul."  
 And the son of Jesse swore willingly, and  
*1st verse 2d verse*  
 Withdrew himself into the rocks, where a faithful host  
 Yet surrounded him, and the protection of the Lord fol-  
 lowed.

*The Death of Samuel—The revived Vengeance of  
 Saul.*

*Rāmā*  
 Ramah sounds with grief—Samuel, of his country  
 The father, has fallen; and wretched in it's assembly,

*Judd*

*Judah* respects his ashes, and pays honour to his grave.

Happy prophet! to whom from his mother's arms,

To whom, ere born, was prescribed a life

*1st verse*

To be led in *Jehovah's* worship; to whom, either in the  
quiet

Seat of the tabernacle, employed in prayer,

Or discharging the office of a judge,

And keeping the Israelites (within) the divine law,

Faith was present, and wisdom,

And piety, accepted by the Lord—happily was he

Born; and happily departing, he has fled

The crimes, and cares, and shadows of earth;

And has gone for a while into the region of the good,

Until, born again under a better light, with him

*1st verse*

To the *life* of heaven they return, and enjoy the sight  
of God.

But the Ziphæan band again courts the kingly fa-  
vour,

And again reports where he lies hid,

Who bound himself with an oath friendly

Towards the race of Saul—Madness of the king!

His rage glows again, and again over the stony heights

And the paths of sheep, and the haunts of wild beasts,  
 He pursues David's path; and the tyrant seeks again  
 Him whom he asked for pardon, exercising revived  
 Hatred in his breast, and the love of slaughter.

[ē] *Echēlāā*

The rocks of *Hachilah* hang over the towers

*Jessæmus*

Of *Jeshimon*—and the bands march, under the king,

And place themselves near—the attendants of David,

*2d verse*  
*sent*

*1st verse*

*2d verse*

To spy the camp, have related the true and wondrous

Wickedness. But he immediately comes out of his re-  
 treat,

*2d verse*

And sees the place, where the royal arms

*1st verse, 2d verse*

Lie around, and the king holds his tent in the mid valley.

*Jessēūs*

“Therefore will any one” (the son of Jesse cries) “go

“To the camp as my companion?” And the ardent

[ä] *Abissæus*, *1st verse*

*Abishai* gave answer. The stout companions came,

Swift in the night, and saw the king asleep

In his quiet camp, his spear near his couch,

*Abnerus*, *2d verse*

Fixed into the ground—*Abner* placed his arms



*1st verse*

Around, and the troops encompassed their tyrant.

“ Behold !” Abishai whispers—“ God himself puts

*inertia*

*2d verse*

“ Those *slumbering* limbs in thy power—intrust *this deed*

“ To thy companion—I will strike—not gently—nor

*1st verse*

“ Shall there be a *second* blow.”—“ Do not slay him !”

*1st verse*

The *milder enemy forbids* the deed in these words—

*1st verse*

*2d verse*

*1st verse*

“ For who, without a crime, can lay his hand on him anointed

“ By the Lord?—God himself with his arm

“ Will strike the king—or, when his time is closed,

“ He will fall, or seek death in battle.

“ But be this far from me, to raise my hand against the king!

“ Yet the weapon, that stands by his head,

“ Take away, and the cup of water.”—At once they have  
seized them, and at once

Escaped—nor did one, of the whole host,

Hear, or behold, the men—sleep overwhelmed

*veterans*

Their bodies, and they all lay in a divine *torpor*.

Then he chose a station on the brow of the adverse hill,

And aloud uttered this to the enemy :

“ Abner, why dost thou not answer? Thy vigour,

“ Thy valour, Judæa acknowledges—

*2d verse*

“ Why hast thou not guarded thy king? when *one of the*  
*people*

*1st verse*

“ *Came upon him*, to commit a great crime?

“ Ye have not done well—and behold! your defence

“ Was wanting to your master”—at the same time he  
raises

*1st verse*

*The spear before the face of the startled generals.*

But Saul with astonished breast receives the voice ;

“ And is this, (oh) son of Jesse, thy voice?” he says—

“ Yes, assuredly—but thou, (oh) Saul, why dost thou  
harass,”

He replies, “ thy servant? for what, at any time,

“ Dost thou lay to my charge? hear these words—

“ If God arouses thy heart, he will be appeased

“ By offerings ; but if the tongue of men

“ Injures me, let the avenging punishment of Heaven

“ Rage against the guilty, who have exiled me,

“ And commanded me to seek new gods in other lands.

“ Mitigate, therefore, thy wrath ; nor let my blood, in  
Jehovah's sight,

“ Stain the ground—king of Israël !

“ Desist thou, with stratagems, and cruel pursuit,

“ To drive out thy slave—he flies over the wilds, as a  
partridge

*stimuli*

“ From the *persecution* of the hunters, and the remote hills

“ He passes through, and, polluted by no crime, he mourns.”—

“ I have offended !” Saul repeats ; “ and thou, my son,  
“ Return to the royal roof ; nor shall my hand again

“ Seek thee—for by thy care, at this time,

“ My life is safe, as before—behold me own my faults,

*reus*

“ And *convinced* of guilt, and wandering in long error.”

“ Behold” (the son of Jesse answered) “ the royal spear !

“ And let some youth fetch it, and carry it back to the king.

“ Let every one have the reward of his integrity ! the life of Saul

*2d verse*

“ Was committed to me this day, but *I spared the head*

*1st verse*

“ *Anointed by the command of Jehovah.* Thus also thou wilt be bound

*vice*

“ To spare me with just *return*—nor let the guardianship of the Most High

“ Desert me !”—“ But may thy name be blest !”  
Saul replies, “ great things remain for thee to do,

“ And the hand of God shall go before, and help thy daring !”

He spoke, and both direct their <sup>*improperatus*</sup> *slowly moving* steps  
Towards their homes, and retire in peace on both sides.

---

*David again betakes himself to Achish, King of  
Gath.*

But the son of Jesse <sup>*2d verse*</sup> *still feels* his mind <sup>*2d verse*</sup> *to tremble*  
<sup>*1st verse*</sup> With *doubtful fear*; and to repose uncertain faith  
<sup>*exutus*</sup> In the *discarded* fierceness of Saul—he flies an exile,  
<sup>*1st verse*</sup> Therefore, to his *ancient* shades; and at the walls of Gath  
 Seeks the king Achish:—and when this report, pleasing to  
 Saul,  
 Comes as a messenger, he lays aside his desire  
 Of slaughter; but suffers to languish in exile a citizen  
 Illustrious in desert:—but not before the face of the tyrant  
 Of Philistia the son of Jesse endures to lead his life;  
 And requests a place, far from the chief city,  
 In the country, where, lying hid, he might pass the years.  
 And he enjoys his wish—where the walls <sup>*Sicēlūgñs*</sup> *of Ziklag*  
 Stand in the plain, in the farthest boundary of Judah,  
 He delights to dwell;—nor, without the experience of a  
 soldier,

Did his idle days perish ; but a friendly band followed

Their leader into the borders, where the tower of *Shur*  
*Sūricus*

Is turned towards the *fields* of Egypt—and the Amalekite  
*1st verse*  
enemy

*1st verse*  
Grieved at the invading host of David, and felt all things  
To be carried away, the beasts of burthen, and strong  
camels,

And sheep, and whatever wealth—and the groaning people  
To fall in sudden slaughter, atoning for

Long guilt in punishment, and in vain of old

Forewarned by threats of Heaven. Laden with booty,

The son of Jesse has returned, and saluting the king

Achish—(oh vain and false hearts of men!)

He has reported, using untrue *ambages* *ambages*  
*uncertainties* of words,

“ Where Judah lies near the south, in those regions

“ He had carried on the war.” Thus, ever the will of man  
Stands fit for evil, when it first deserts

Jehovah with *titubans* *2d verse*  
*frail* faith, and dares to *trust*

Worse counsels, and *tutarier* *defend* itself with arms

Wholly it's own. Flying with faithless step

He should not have sought hostile fields ; but yet firm, |

Have kept to the coasts of Judah (having experienced, |

So often the defence of Heaven) and cherishing in his  
heart

*Jesseius heros*

The inward promises, *he the son of Jesse*;  
Leaning still on which, he might hope to come  
To the throne of Judah; and whatever  
Nets of death his enemy might lay for him,  
To escape them all, the Most High God  
Standing by him, and snatching his servant from the abyss.  
Therefore the best of the living, free from errors,  
And vices, more than the common disposition admits,  
May fear to strike upon this fatal rock,  
To leave his God, and sin by lying speech.

---

*Achish prepares War—Saul goes to consult the  
Witch of Endor.*

Behold! deceit inflicts punishment on itself—  
And led to war, which Achish prepares against  
His trembling country, David in his heart  
*malesanus*  
Grieves for his actions *ill-advised*, wishes from false at-  
tempts  
To withdraw his hand, God being no longer his guide;  
And prays that true lips may be restored to him,  
And honest faith, and love of piety.

*Gilboa*

But Saul on the hill of *Gilboa* had pitched  
 His camp—and seeing a great band to be brought  
 To the nearer borders, shakes with alarm,  
 And agitates within the pressages of grief.

He consults the Lord.—But the Lord no longer gave

*1st verse*

Answers to Saul *when seeking him*—no dreams of heaven  
 Explain God's will by night—in the prophet's breast  
 No stones glitter, nor with wondrous light  
 Deign to reveal Jehovah's counsel. The king therefore  
 Seeks vain assistance; and applying to magic rites

*1st verse*

(Which himself forbade) hustens into those shades  
*domus Endorica*  
 Where the dire lonely witch inhabits *Endor*;

And, concealing himself under an unknown dress,  
 Takes two companions, and approaches by night  
 The dreadful threshold \*—“ Why, meditating injuries,  
 “ Why, (meditating) the snares of death, hast thou come?

*3d verse*

Behold, *Saul*

\* Were the proposed task of the author an endeavour to teach Latin versification through the medium of heathen rather than of sacred literature, here would be an opportunity for description, imitative perhaps of the *abule* of *Nrietho* in *Lucan*. But it is obviously right not to wander farther than is unavoidable from the Sacred Text; and to trust to the simple force of the narrative, and to such natural touches as it largely presents, rather than have recourse to extraneous and inferior ornament.

“ Hath cut off all the soothsayers, and those who called upon

“ A subject dæmon, by a cruel death.”

She, in sad measure, and with dull, dead sound,

Thus murmuring. But having adjured the Lord,

The king confirms her; and she applies to her magic arts,

Louder uttering, “ Thou! whom would'st thou have to break

“ The silent barriers of the grave?”—“ I would that Samuel

“ Were here,” he answers—and, trembling at the sudden sight;

The witch is stupified at her own art, and, ignorant of the cause,

Cries horribly—“ Discovered king! why deceive me?

*ades*

“ Thou art Saul. I saw gods ascending

*qualis*

“ From the burst ground.”—“ But whom do you see?”

urges

The affrighted king—“ I see an old man,” (the witch replies),

“ Returned from the tomb, and covered with a long garment.”

And again beholding his prophet, the form of Samuel,

*2d verse*

Saul bends to the vision, and fixes on the ground

*3d verse*

His face, pale with fear—“ Why darrest thou disquiet me,



"In the hiding-places of the grave, and recal me to the air?"

The spectre utters this, with an obscure sound—

"I am opprest, O beloved!" (these sad things replies the tyrant).

"For, overwhelmed, here and there, with Philistine arms,

"I call upon God in vain—no dreams of Heaven

"Explain God's will by night—in the prophet's breast.

"No stones glitter, nor with wondrous light

"Deign to reveal Jehovah's counsel—to the last assistance

"I am impelled at length; and in this distress,

"I seek thee, holiest, brought from the grave,

"The only hope, the sole guardianship, of thy people—

"Lay open thou what may avail."—"Since, therefore,"

Samuel replies, "Almighty favour deserts thee,

"And God has parted from the breast of Saul,

"Why dost thou solicit me, weak for such purposes?"

"Thy kingdom is given to another, by Jehovah's order;

"To another, to David, all thy honour

"Has been yielded, and the glory of thy hand in war.

"For thou would'st not obey the will of the Lord,

"Nor utterly destroy the sons of Amalek.

"Therefore thy salvation is gone—yea, all of Israel

"Shall fall with thee, and with to-morrow's light

"Thou, and thy hapless sons, shall be, where I am,

*toto corpore*  
 "Under the shades." Then *together* on the ground,  
 Shuddering in spirit, and void of strength,  
 The king is o'erthrown—and the witch approaches him,  
 Exhausted with hunger, and weighed down by grief,  
 And in vain beseeches him to withstand his losses,  
 And refresh himself with food.—But his bitter rage  
 Has retired, as ever—and with renewed impulse,  
 With revived vigour, he goes forth  
 From the sad doors; and, returning through the night,  
 The trembling tyrant seeks his fruitless camp.

---

*David, hated by the Philistine Leaders, pursues a  
 plundering Band of Amalek.*

*Gērînum,*  
 There was a fountain near the walls of Jezreel,  
*arma, 2d verse*  
 Where, for his last combat, Saul had pitched his camp;  
*[d] Aphēca*  
 But the neighbouring tower of Aphēk held the enemy,  
 And hundreds and thousands of Philistines pass over the  
 plain.  
*3d verse*  
 While yet the son of Jesse unwilling bears his standard in  
 the rear,  
 By the side of king Achish, and his attendant band,

*2d verse* Much *fearing* for his *deserted country*. *2d verse* But the foreign  
leaders

Turn an envious eye on him, and "Reject such a defender;

"Oh king!" they repeat—"What, going to war

"With us, should he do? unless to gather favour

"With his offended citizens he wishes, and betray us to  
Saul?

"Do you not see him, whom the host of Judah sang,

"Because he had slaughtered tens of thousands from our  
camp?"

*3d verse* Therefore *David* departed, dismissed with joyous heart,

And saved by his *guardian* God; *so that he might not injure*  
*vindex* *ne*  
*arma,* *lacertus*

His kindred *soldiers* with his own *arms*. And now himself

*1st verse*  
*Returning*, and his companions, behold the walls of Ziklag

Laid on the ground in flames—and the damsels taken,

And the youths, and matrons.—What lamentation,

What grief arises, to the parent thinking of his joys snatched  
away,

*2d verse*  
And *to the husband*, bewailing the beloved countenance of  
his wife,

Now widowed, loveless! And resentment rages

Against their leader, excited among them all.



And with the hope of bringing back their dearest pledges,

*1st verse*  
*pursues.*

They come down into the valleys, where, spread upon the  
grass,

And indulging the banquet, the hostile Amalekite

Imprudent lies down, and exults in the spoil.

But rushing upon them at the twilight suddenly,

*3d verse*  
*The son of Jesse* throws himself into the midst, and urges  
The bands of Judah to vengeance, and devotes  
The foe to death. The grass reddens with blood

*2d verse*  
In streams, and *Judah* has recovered all the booty,  
And the wives, and children: nothing perishes of her's,  
God being her defender. Large flocks, and herds,  
David drives away; and when those who kept the waters  
of Besor

*comparat.*

He sees on his return, *generous* he gives to them also

An equal share of the spoils, and hates

And blames the murmurs of their kindred host.

*2d verse*  
And the statute remains fixed in Israël, that all the *prizes*

*1st verse* *conditio*  
*Of war* should belong of equal *right* to all the bands;

Whether by chance they kept the camp, or were borne  
away

By the mid onset of battle, and led the standards.

But the spoils, taken from the host of Amalek,

*2d verse*

David divided among all the loved places of the land,

Where he, at any time, and his companions found

Their safety—and he repaid the gift of a hiding-place.

*Rāmōtha*

*Gēthōris*

And he sent to the rocks of *Ramoth*, and the towers of *Gethor*

[*ā*] *Arōēris*

The reward of friendship; and to the waters of *Aroer*,

*Estēmōā*

And the places that *Eshtemoa* adorns with her walls,

*Cārmēli*\*

And the height of *Carmel* fruitful in vines, and those fields

*Jerāmēēlis*

Which the race of *Jerahmeel* inhabits, and the high walls

*Nomba*\*

*Cēnācus*

Of *Nob*, and the dwellings of the *Kenites*, and the sacred

*Hōrma*

*Hormah*,

*Chōrāssa*

And *Chorashan*, seeing her lands in the mirror of the lake,

[*ā*] *Athāci*,

*Hēbrōnis*,

And the towers of *Athach*, and the caves of *Hebron*,

*1st verse*

And all the land, which (to him) flying in exile, and fearing

The darts of the king, had given comfort (to him) the son

*Jessai*

of *Jesse*.

\* N. B. The places here mentioned, which are not found in our translation, are taken from the list in the Septuagint; and, on this occasion, as on some others, where the difficulty of rendering the sense into Latin verse seemed greater than usual, full assistance has still been given.

*Saul, having lost his Army, and his Sons being slain,  
puts himself to death.*

*2d verse*

*The arms of the Philistines fierce resound, and glow with  
blood;*

On the hill of Gilboa was falling

The band of Isræel, and with slaughter it strewed

All the rocks; and now on this, and now on that (soldier)

*1st verse*

*Leaps the feather of the arrows, and reddens in his heart.*

And the offspring of Saul has fallen, and Jonathan himself

*2d verse*

Has fallen—and streaming *wounds* oppress the unhappy  
king:

Then, he thus addresses his pale companion—

“ Armour-bearer! lest I perish, delivered to the enemy,

“ And become a laughing-stock, slay me!” He, alarmed,

Refuses the blow to him who wished it; and the wretched

Saul

Seizes his bloody sword—and, in the mid thunders of the  
war,

Hastens his miserable end with his own hand,

And dares anticipate his death ordained.—

But when the Isræelites, from the opposite hill, saw

Their men flying through the rocks, and Saul destroyed,

And the sons of Saul, they left the cities empty

Through all the land, and deserted them to new masters.

And these, seeking the bodies of the slain to strip them,

When the melancholy morrow's dawn arose,

*2d verse*

*2d verse*

Find the king lying lifeless on the ground,

A cold and pallid corse ;

And the brave bodies of his three sons

Near their slain father, resting in the sleep of death.

And, having cut off the head of Saul, and carried away

His royal arms, far and wide through the cities

They celebrate with joy their successful battle,

And adorn the temples of their false gods

With the spoils. Hanging up in the shrine of *Luna*  
*Ashtaroth*,

Glitter the arms of the king, and attest the honour

Of Judah shamefully extinguished, and exalted on high

The hearts of the Philistines—and ye, walls of *Bethshan*,  
*Bethsanicus*,

Beheld the blood-stain'd corse of Saul fixed

Against your gates, and the limbs of his sons

Dropping gore—dire disgrace ! But *the dweller of Jabesh*  
*2d verse, [i]Iābis*

*1st verse*  
Did not endure the crown of the king thus dishonoured,

And the glory torn from the throne. The fearless citizens

Perform their nocturnal task ; and, setting out for

The hostile city, snatch from the walls the *degraded* bodies,  
*inhonorus*

And bring them home, and place them on a pile



Built hastily, to be burned—and, taken from the flames,  
*tumulus arboreus*  
 They deposit the beloved bones *in the grave under a tree,*  
 And weeping, and with sad murmur of sorrow,  
 They keep the funeral fast for seven days.

---

*David, being informed of the slaughter of the Israëlites, of Saul, and Jonathan, commemorates the slain in a funeral Song.*

*2d verse*

And now the son of Jesse *had seen two days*

*1st verse,*

*2d verse*

Pass away, and had brought himself back victorious

*Siclag*

To the fields of Ziklag, having regained the spoil;

But scarce had the third day arisen on the earth,

When, behold! from the camp of Saul,

With torn garment, and covered as to his head

With dust, a certain man is seen to run up

To the feet of David, and to bow himself low.

And thus—"I fly from the camp of Israël—and there

*2d verse*

"All flies, and perishes! and among *thousands* of his men

"The king himself lay dead, and Jonathan,

"On the bloody ground."—"From what proof," said the son of Jesse,

"Do you record their fall?"—"I myself saw," replies

*2d verse*

The messenger, “ *the king* leaning on his javelin, where  
 “ Gilboa spreads on it’s summit, struck with *singular* *cruel* wounds;  
 “ And the chariots were at hand, threatening around  
 “ Their hostile *arma* *onset*—he looked back, and trembling  
 “ With half-dying lips, ‘ Thou, whoever thou art,’ he said,  
 “ ‘ Slay me, for I am tormented with the last pangs, and  
 my life  
 “ ‘ Yet miserable remains.’ I therefore, listening to  
 “ His wretched vows, granted him death, the comfort for  
 his grief;  
 “ But behold, the crown, taken from his head,  
 “ And the bracelets snatched away, to thee, most great, I  
 give.”  
 But sorrow burst from the breast of David,  
 And he uttered long lamentations,  
 And he kindled the grief of his host; and they grieved  
 For Saul, and his sons, and the race of Israel, destroyed  
 By the Philistine sword. “ But thou! stranger, from what  
 land  
 “ Comest thou hither?” Indignant in spirit the son of Jesse  
 Reproaches him; and having heard that an Amalekite hand  
 Dared such a crime—“ What! on the king anointed by  
 Heaven  
 “ Could’st thou have inflicted death?—Perish, wretch! and  
 own thyself

“ Slain by thine own guilt, and lying speech.”

But grief was inflamed in David, and these openings of  
sorrow,

He offers over Saul, and his beloved Jonathan.

“ Alas! that it has perished on the high mountains,

“ That glory of Israel, and warlike power laid low!

“ Let not the report be borne to Gath, nor for the sons of  
*Ascalon (Ascälönite)*

“ Pass through their streets—lest the unbelieving band

“ Resound with loud triumph, and the joyous damsels

“ Dance and sing! But thee, Gilboa! may the fresh dew,

“ May the shower of heaven no more revive,

“ And may no offering arise from thy fields.

“ For there the shield is cast away, the sacred glory

“ Of Saul is cast away, like the vilest of things,

“ Ah, as if it was not the king's! From the slaughter of  
the chiefs

“ The bow of Jonathan returned not without the blood of  
war;

“ The sword of Saul returned not! They lived beautiful

“ In the bond of friendship, beautiful in united death

“ They perish—excelling the swift eagle and the fierce lion

“ In speed and strength. Lament for Saul,

“ Ye damsels of Israël! He with purple garments,

*luxuria*

“ With gold, and splendid *apparel*, enriched you—

“ How in the midst of the standards have fallen  
“ The brave hearts! Thou also on thy native rocks,  
“ Thou, dearest Jonathan, dost fall.—Thee with what grief,  
“ Thee with what affection do I bewail! But thou wert  
    amiable to me,  
“ Thou wert dear, beyond accustomed attachments.  
“ Alas! that it has perished on the high mountains,  
“ That glory of Israel, and warlike power laid low!”

THE END.

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